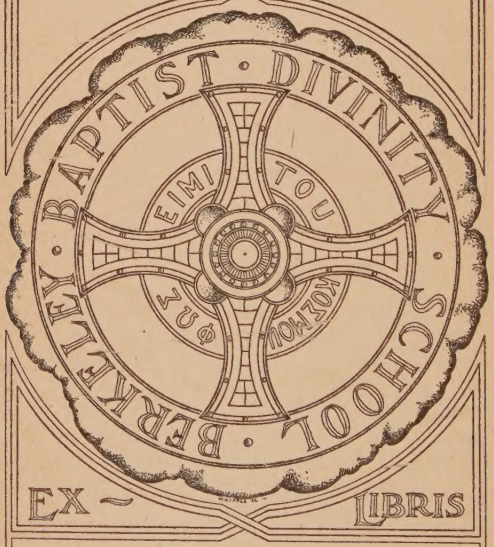
A CENTURY OF BAPTIST FOREIGN MISSIONS



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A CENTURY OF

BAPTIST FOREIGN MISSIONS.

AN OUTLINE SKETCH.

BY

SOPHIE BRONSON TITTERINGTON.

WITHDRAWN

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INTRODUCTION.

THIS book is, of necessity, only an outline of the work of the century in Baptist Foreign Missions. To those using it as a text book, a few suggestions may be helpful.

An attempt has been made to supply in some degree, by the Questions and Supplementary Readings, the unavoidable omissions in the text. Many of the questions call for outside study, and the needed information may be found, in most cases, in the Supplementary Readings. The latter are given in variety, as some may be available when others are not. The more thoroughly the course of study indicated is followed, the greater will be the interest, and the more satisfactory the results.

All history is in some sense a compilation. The writer wishes to express deep gratitude to all who have aided in furnishing the material for this work. It would be impossible to mention them all. The "Missionary Magazine" has been the fountain head from which all have drawn. The letters of our missionaries have helped to

clothe the dry bones of statistics with life and breath. Dr. Tupper's two royal octavo volumes have been indispensable in the history of the Southern work. Gammel's "History of Baptist Missions," Dr. Smith's "Missionary Sketches," "Our Gold Mine," and many, many other helps, have contributed to the results embodied in this volume.

With a prayer that the book may have its mission among our dear young people, now organizing for efficient service for God in the world, in broadening their sympathies, extending and clarifying their vision, and making them more intelligent workers, the writer closes her task.

S. B. T.

A CENTURY OF BAPTIST FOREIGN MISSIONS.

CHAPTER I.

THE DAWN IN ENGLAND.

THE darkest hour is just before the dawn. In England, the period of Baptist history immediately preceding the earliest beginning of missionary interest was one of deep gloom.

Many things conspired to produce this result. The Baptists were, in a measure, paralyzed by the frown of the Established Church; false doctrines had weakened their spiritual power, and the great body of their membership were poor and humble people. With the exception of Andrew Fuller, John Ryland, Jr., and some of the London pastors, the ministry were mostly uneducated, and unable to cope with the problems of the time.

Through what small instrumentalities does God work out his blessed results! The condition of the Baptist cause seemed desperate, but Faith suggested a remedy, and this remedy proved the seed-germ of modern mis-

sions. The ministers of the Northamptonshire Association drew up a resolution, beseeching all Baptist churches in England to spend one stated hour a month in earnest, united prayer for the promotion of pure and undefiled religion. Surely they were inspired to add the exhortation, "*Let the spread of the gospel to the most distant parts of the habitable globe be the object of your most fervent requests.*"

Thus, in August, 1774, was instituted the monthly concert of prayer, the origin of all subsequent missionary concerts, and the starting point of our glorious missionary achievements. "It was a spark dropped from heaven, and it has set the world in a blaze." Of all missionary centennials, this comes truly the first; as the Jerusalem prayer meeting preceded Pentecost, and Pentecost the missions of the early church.

These good men did not dream of the significance of their action. When the churches began to pray for conquests in heathen lands, God was ready for fulfillment. Even before they asked, he had called William Carey from the humblest walks of life, and was fitting him to be a chosen vessel to begin the work in heathen lands.

All through the years, events had been ripening, and in the fullness of time this glorious enterprise sprang into being.

William Carey was born at Paulerspury, near Northampton, England, August 17, 1761. His earliest child-

hood was marked by an intense thirst for knowledge. One special trait of his character was the resolve always to finish what he had once begun, no matter what difficulties were in the way. This was highly important to him in later life. He was a close observer, and this proved helpful to the future missionary.

At fourteen, he was bound out to a shoemaker. After this, he led a wild and wayward life; but was converted and baptized October 5, 1783. Immediately he began preaching in a humble way, cobbling shoes to eke out his scanty support. On the walls of his shop hung a map of the world, which he had drawn upon sheets of paper pasted together, and on which he had entered all the information he could gather regarding the condition, population, and religion of every country on the globe. Upon the cobbler's bench beside him was always a book; sometimes in a language he was learning, or a book of travels. He allowed no time to run to waste. As he studied, the needs of a perishing world wrung his heart. Within nine years from his baptism, he was the motive power in the organization of the first missionary society.

Carey did not study and pray in vain. He rapidly rose from his humble station to a position of eminence and power. His linguistic talent had already shown itself in the remarkable facility with which he acquired a new language. It is altogether probable, that he might have become one of the foremost men in England. But

the call from the perishing millions was like fire in his bones. His zeal and fervor were contagious, and resulted in the establishment at Kettering, October 2, 1792, of "The Baptist Society for Propagating the Gospel Among the Heathen." The subscriptions at the time of its organization amounted to £13 2s 6d. A small deposit in the Bank of Faith, but how royal have been the returns!

The new undertaking was begun in fear and trembling. God forced his people onward; they dared not go back, and how could they go forward? Such an enterprise demanded large outlay. The London ministers turned a cold shoulder, for they had little faith in a movement beginning among country pastors. But they were soon drawn into the work by the irresistible enthusiasm the scheme inspired; and after trials and troubles innumerable, Carey was ready to set sail for his work. A companion had been found in Dr. Thomas, formerly a surgeon in Bengal. He was Carey's opposite in many respects, and perhaps this was well in the outset of the undertaking. But Carey's piety and perseverance proved the best qualities in the long run.

The East India Company was a trading organization which ruled India. It was unfavorable to missionary labor, lest it might interfere with its money-making schemes. It refused to carry the missionaries upon its ships, and, at last, passage was secured upon a Danish

East Indiaman, and the party sailed from Dover, June 13, 1793.

The voyage was a long, weary one of five months. Carey spent the time in studying Bengali with Dr. Thomas, and beginning a translation of the Bible into that language.

The story of Carey's success in later years is that of triumph over stupendous difficulties. The lack of funds caused Carey and Thomas to don the white jackets of indigo planters, thus also giving an excuse for their stay in the country to the jealous East India Company. We may be sure Carey was faithful in this temporal matter; but every moment not claimed by business was spent in study of the various languages, or in direct missionary labor.

These five years were God's training school for the future work. Then the owners of the factories failed, and the East India Company, which had tolerated them as indigo merchants, was ready to persecute them as missionaries. A refuge was offered at Serampore, a small tract, twenty acres in extent, fifteen miles from Calcutta, held by Denmark as a trading station. With the beginning of 1800, this became the headquarters of the English Baptist Mission, with printing press, and a reinforcement of missionaries from England. It was soon a centre of gospel light, whose beams penetrated far into the interior. Dr. Carey's "gift of tongues" enabled

him to send out portions of the Scriptures in many languages. His translations are, even now, his most enduring monument.

British authorities had denied to Carey a landing-place on his arrival in India; but when he died, the Government dropped all its flags to half-mast in honor of a man who had done more for India than all her generals.

QUESTIONS.

1. What was the religious state of England preceding the dawn of foreign mission work?
2. When, where, and how did the monthly Concert of Prayer for Missions originate?
3. To what has it been likened?
4. How was God preparing to answer these prayers?
5. Tell the story of William Carey's childhood and youth.
6. How was he influential in the formation of the first English Baptist Missionary Society?
7. With what amount of capital did it begin?
8. What difficulties beset this first missionary work?
9. Who went with Carey? What trials did they meet before sailing?
10. How did they improve the time of their voyage?
11. Give account of their first years in India.
12. When and where were they permanently located?
13. What was the final tribute of respect paid to Carey by the British Government?

SUPPLEMENTARY READINGS.

BOOKS.

Life of William Carey: American Baptist Publication Society. Our Gold Mine, pages 41–51. Gammel's History of American Baptist Missions. Kindling the Light. (Sketch of Carey, Marshman, and Ward.)

CHAPTER II.

BEGINNINGS IN AMERICA.

WHILE Carey was concentrating all eyes upon Serampore, the New World was being made ready for its missionary crisis. The Revolutionary War was ended, the Declaration of Independence sustained at the point of the sword. The white wings of peace hovered over the infant nation, and the great principles of fraternity and equality were receiving their triumphal test.

Carey's work enkindled enthusiasm, and missionary societies sprang up all through New England for its aid. Thus far, Christians of all denominations united in the support of the Baptist mission at Serampore. Dr. Carey gratefully acknowledged the receipt of six thousand dollars from American churches in the years 1806 and 1807. This is notable as the first money raised in America for foreign mission work.

These funds were largely sent from Presbyterian and Congregational churches. The same spirit animated the Baptists, but their numbers and means were small. The Baptist Missionary Society of Massachusetts was formed before 1803, but it did not look for

heathen outside of America. This year, Dr. Baldwin began the publication of "The Massachusetts Baptist Missionary Magazine." Its pages were made thrillingly attractive by letters from Carey, Marshman, and Ward, of Serampore. This fanned the spark of foreign mission interest, until it became a steady flame, and prepared the churches for the greater things in store.

It bore fruit in 1812, in the formation of the Salem Translation and Foreign Society, to aid the English mission already existing at Serampore. All organizations at this time were local. It was not as easy to form general organizations then as now. It was not yet the day of steam and electricity, linking the earth into one grand whole. The missionary sentiment needed some crisis to force it into action.

As we must go to the cobbler's shop in Hackleton for the beginning of English Baptist missions, so we are taken to a haystack for the initial point of American foreign missions. Three earnest Christian young men, students at Williams College, were fired with the same zeal that had inspired Carey; and in a retired spot, beside a sheltering haystack, they communed, and prayed, and planned.

A little later, an ardent youth, with intellectual power that promised a brilliant career, was reading in his room at Andover Theological Seminary, Buchanan's "Star in the East." Adoniram Judson's consecration to God was

in its earliest glow; and now he consecrated himself also to the work of foreign missions.

These four Congregational young men soon made known their life purpose; and from the thrill of this impulse sprang the "American Board of Commissioners for Foreign Missions,"—the noble mother of all American foreign missionary societies. She accepted the service offered, but distrusting the ability of the churches to support a mission alone, sent Judson to confer with the London Missionary Society in reference to a co-operative relation.

Judson's trip to England was fraught with strange adventures. His vessel was captured by a French privateer, and he had an unpleasant taste of French prison life. But God brought him safely out of all his distresses, and he was at last enabled to lay his message before the London Congregational Board. The English brethren were willing to accept Judson and his associates as their own missionaries, but wisely concluded that, with the Atlantic rolling between, it was better that the two societies should act independently. They advised the American churches to establish a mission of their own.

Upon Judson's return, he found that this view of the subject prevailed; and accordingly Messrs. Judson, Newell, Nott, and Mills, were appointed. Luther Rice was soon added, on condition that he raise the money for his own outfit and passage, which he did in six days.

On the 5th of February, 1812, Judson was married to Ann Hasseltine, of Bradford, Mass., a young lady of rare qualifications, in every way worthy to lead the long list of missionary heroines and martyrs. In these early days of missions, it was thought foolhardy for a woman to risk life in pagan India. It was much farther off than now, and the wildest ideas prevailed. One of Mrs. Judson's earliest trials was the general disapproval of her prospective work.

On the 19th of February, the Judsons, with Mr. Newell and wife, sailed from Boston in the ship Caravan. The Harmony, with the other missionaries, sailed the 24th; and in August they met once more, in Calcutta.

But during the voyage, strange things had happened. Mr. Judson took up the study of Scriptural teachings regarding baptism, in order that he might be able to meet the arguments of the Baptist brethren in Serampore, and also to justify himself in sprinkling the infants of the future converts. To his surprise, his investigations were far from comforting. Against his will he became convinced that the Baptist position was right; that believers were the only proper subjects, and immersion the divinely commanded act of baptism. With Mr. Judson, conviction produced action, and in company with Mrs. Judson, who reluctantly reached the same conclusion, he requested baptism at the hands of the Serampore missionaries. The ordinance was admin-

istered by Mr. Ward, September 6, 1812. Luther Rice, on the Harmony, had followed the same line of study, and upon his arrival, Mr. Judson had the joy of finding him a fellow Baptist.

It is well to stop a moment, and consider what these missionaries had done. Strangers in a strange land, they had, by their own act, severed the relation between themselves and the American Board. Would American Baptists take them up? Upon the answer depended their daily bread. In the true spirit of Christian brotherhood, they were bidden to draw funds from Serampore, until they could hear from Baptists at home. A collection was also taken up among the friends of missions in Calcutta. But this supply could not always last. Was it not a sublime faith that could thus launch out on the promises of God, and do the duty made plain, without heeding the consequences?

Trials and perplexities multiplied. The East India Company, nearing the end of its despotic power, was just at this time particularly incensed against missionaries. Such a party arriving in India, roused their hostility into energetic action. Judson and Newell were ordered back to America, but obtained permission to go instead to the Isle of France. A ship was about to sail, but as she could take only two passengers, the Newells embarked, leaving the Judsons to follow in the next vessel.

At last, as they were compelled to leave at all hazards,

a ship came in, bound for the Isle of France. At first, a pass was refused, but after annoyances and troubles innumerable, the Judsons and Mr. Rice secured the desired permission. January 11, 1813, they reached the Isle of France, only to find that Mrs. Newell had been buried some weeks before.

The terrible shock of this unexpected bereavement nearly prostrated Mrs. Judson. To add to their distress, the island offered no adequate opening for mission work. Mr. Rice, impaired in health, sailed for America to arouse the Baptist denomination to their great opportunity. Mr. Newell went to Ceylon, and the Judsons, left alone, saw no alternative but to leave also. What wonder that Mrs. Judson wrote in her diary, "It seems as if there was no resting place for me on earth"!

Where could they go? Must they again enter the lion's jaws? There seemed to be no other way, and on May 7 they embarked for Madras, trusting to the guiding finger of Providence.

Reaching Madras, they looked about for a vessel sailing for some port outside the jurisdiction of the East India Company. They had no time to lose; they must be away before the lion's jaws could close upon them. The only ship was a miserable, unseaworthy hulk, bound for Rangoon, in Burma. This seemed but a little better. Even then, there were mutterings of war between England and Burma, and it was not to be ex-

pected that the Burmans would make nice distinctions between English and Americans. But they were shut up to this single point. June 22, they embarked on the crazy old Georgianna. Under the circumstances, the voyage could not be a pleasant one. Mrs. Judson was taken alarmingly ill, and the rough weather almost precluded the hope of her recovery. But they were driven into a dangerous strait, with black rocks on the one hand, and a shore infested with cannibals on the other. Here God kept them, as in the hollow of his hand. The perfect stillness saved Mrs. Judson's life, and soon, with favoring breezes, they entered the harbor of Rangoon.

QUESTIONS.

1. What was the condition of the New World?
2. What enkindled the earliest missionary enthusiasm?
3. What was the first foreign missionary contribution raised in America?
4. Give account of the Massachusetts Baptist Missionary Magazine.
5. What is the initial point of American foreign missions?
6. Describe Judson's call to foreign mission work.
7. What great Society resulted from the consecration of these three young men?
8. Give causes, experiences, and results of Judson's visit to England.
9. Give the names of the four young men appointed.
10. Describe Judson's marriage, and accompanying trials.
11. Give a sketch of Ann Hasseltine.
12. Describe the sailing of this first band of American missionaries.
13. What occurred during the voyage?

SUPPLEMENTARY READINGS.

BOOKS.

Life of Dr. Judson. Missionary Memorials. Life of Ann H. Judson.

CHAPTER III.

A NEW GOLD MINE.

ANDREW FULLER'S famous saying, "There is a gold mine in India, but it seems almost as deep as the centre of the earth"; and Carey's reply, "I will go down, but, remember, you must hold the ropes," found its counterpart in Burma with Judson, its heroic explorer. Our last chapter left them at the portals of Rangoon.

Burma was not altogether virgin missionary soil. Felix Carey had been there five years. He had learned something of the language, had translated the first six chapters of Matthew, and had begun the preparation of a Burman grammar and dictionary. But he had made little impression on the people. Indeed, it had not occurred to them that he was anything more than a civil ambassador. When the Judsons' arrived, he was in Ava, called thither by the king on secular business.

The English Mission house was a dreary place outside the city walls, exposed to wild beasts, and near the place of public execution. Still it afforded a refuge. Mrs. Judson was so feeble that she was carried on shore by four natives. Being the first white woman ever seen in

Rangoon, she was a great curiosity. Receiving a welcome, they established themselves in the mission house, and began work in good earnest upon the language.

Leaving our missionaries hard at work over the Burman tongue, let us see what effect the strange tidings of their change of views had upon American Baptists. The first news was brought by the ship Tartar, January, 1813, which bore letters from Mr. Judson to the American Board, and also to prominent Baptist ministers, announcing his altered convictions. The news flew swiftly over the land, and roused the Baptists as with the sound of a trumpet. The glad surprise touched a nerve of exquisite feeling which vibrated from Maine to the sunny South. God had placed at the disposal of the Baptist denomination three fully equipped missionaries. As they had cut themselves off from the Board which sent them out, action must be prompt and decisive.

Societies sprang up for the promotion of Baptist foreign missions, the most prominent of which was the one formed in Boston. This society at once assumed the support of the Judsons, but believing that they would receive comfort and direction by association with the Serampore missionaries, proposed to the English Society that Baptists in England and America should co-operate in the work of foreign missions. This did not seem best to the English brethren, and they declined the proposition. The result proved the wisdom of their decision.

The condition of the Baptist denomination at this time was a peculiar one. There was not yet a consciousness of power. They were a scattered and feeble folk, with little denominational spirit. The call from the foreign field came like an electric shock. It consolidated the Baptist forces and sent new life tingling through the veins of the denomination. Mr. Judson had written the significant words, "Should there be formed a Baptist society for the support of a mission in these parts, I should be ready to consider myself their missionary." These words summoned the Baptist hosts to the conflict.

The ship that bore the first cordial words of acceptance to Mr. Judson passed Mr. Rice in mid-ocean, as he was hastening back to arouse the churches at home. This was the crisis in Baptist history. It marked the beginning of that wonderful growth that has astonished the world. In attempting great things for God, they awoke to a consciousness of their own power.

When Mr. Rice arrived, he found the country prepared to respond to his appeal. New societies were formed in the Middle and Southern States, and it seemed best to devise some means to secure concert of action. Accordingly, May 18, 1814, delegates from Baptist churches and missionary societies throughout the land convened at the First Baptist Church in Philadelphia. This was the first general meeting of the denomination in America, and great was the enthusiasm aroused.

At this meeting was organized "The General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions." The local societies contributed four thousand dollars to its treasury, and it was thought an annual amount of over five thousand might be secured from the churches. It was the day of small things.

At this first meeting of the "Triennial Convention," as it was more briefly called, Mr. Judson was formally appointed its missionary to Burma, and Luther Rice employed to labor in the United States to arouse a more general interest in missions. Perhaps no truer estimate of the man and his work can be given than an extract from the inscription upon his monument, erected by the South Carolina Baptist Convention.

"If the Burmans have cause for gratitude toward Judson for a faithful version of God's word, so they will, through generations to come, arise and call Rice blessed, for it was his eloquent appeals for the heathen which raised our Baptist churches to adopt the Burman Mission, and sustain Judson in his arduous toils."

It was not until September 7, 1815, that Judson learned of the organization of the Triennial Convention, and his appointment as its missionary. More than two years had passed since his arrival in Burma, and when the glad news came, Mrs. Judson was absent at Madras, for medical treatment.

The exploration of the Burman gold mine was no easy task. The language was exceedingly difficult, and he had not even an interpreter. Fundamentally differing from any other tongue with which he was familiar, he had no helpful points of analogy. In later years he became the wonder and delight of the Burmans for the ease and fluency with which he expressed himself. The severe application of these first years nearly unfitted him for further work; and he was on the point of sailing for Bengal for rest and medical advice, when the joyful news came that Mr. and Mrs. Hough, appointed by the Board, had reached Calcutta. This proved such a tonic that the proposed trip was not taken. Previous to this they had left the English mission house, and were living within the city walls.

October 15, 1816, the Houghs reached Rangoon, also a printing press and a font of Burman type, the gift of the Serampore missionaries. It may be imagined with what joy the Judsons welcomed these friends, having lived in their self-imposed exile for nearly three years.

Mr. Hough could print while studying the language, so he became immediately useful. A tract, a Burmese grammar, and the first chapters of Matthew were soon ready for the press.

The proclamation of the gospel now began in earnest. In March came the first inquirer, whose mind had been awakened by reading the tract and catechism. His

great desire was "for more of that writing." Mr. Judson gave him the first five chapters of Matthew, and he went away. From time to time they heard of his constant reading of the sacred books; but he never became an avowed Christian. Doubtless the fear of persecution deterred him. But it was a comforting proof that the Burman heart was not impenetrable; and it was a prophecy of a coming harvest.

QUESTIONS.

1. In what sense was Burma a gold mine?
2. Give a description of Burma.
3. What is the religion?
4. Where is Rangoon?
5. What effect did Judson's change of views have upon American Baptists?
6. What offer was made to the English Baptist Society, and with what result?
7. What was the condition of the Baptist denomination?
8. What significant words had Mr. Judson written? What was their effect?
9. When and where was the first meeting of the denomination?
10. What society was organized, and what was its first work?
11. What was Luther Rice's mission?
12. What difficulties did Judson meet in the outset of his work?
13. When did the Houghs reach Rangoon, and what did they take with them?
14. What was the first printed matter in Burman?
15. Tell the story of the first inquirer.

SUPPLEMENTARY READINGS.

BOOKS.

Our Gold Mine, pages 66-77. Life of Adoniram Judson, by Dr. Edward Judson. Missionary Memorials; Mrs. Ann H. Judson.

LEAFLETS.

The Burman Mission. The Races of Burma. Women in Burma.

CHAPTER IV.

EARLY LIGHTS AND SHADOWS. MARTYR SUFFERINGS.

IN 1817, Mr. Judson undertook a voyage to Arakan, in the hope of obtaining a native assistant. By a series of most disastrous circumstances, his expected absence of a few weeks was prolonged to six months, and he was given up for lost. Rangoon becoming unsafe because of the impending war, the Houghs prepared to leave for Bengal, taking the printing press with them, but Mrs. Judson refused to go. Very soon she had the joy of welcoming back Mr. Judson, as one from the dead, and in spite of danger, the mission was continued.

September 19, 1818, Messrs. Colman and Wheelock joined the mission at Rangoon. They were literally on fire with missionary zeal, too intense for their frail bodies. In less than a year Wheelock slept beneath the waters of the Bay of Bengal. Who shall say the sacrifice was in vain? Colman's career was also brief.

Public Christian worship was first held in Rangoon April 4, 1819. It was observed in a zayat, erected for the purpose, the first house dedicated to the Lord in Burma. It was a humble, unpretending building, in striking contrast with the heathen temples on every hand.

June 27, 1819, was a glorious day. Mr. Judson had then the joy of baptizing the first convert, after six years of weary seed-sowing in the sterile soil of Burman hearts. On the first of May, Moung Nau had appeared as an inquirer. Many cases had seemed hopeful, only to turn back; but Moung Nau soon gave good evidence of conversion. To the reapers this first blade of grain was the prophecy of countless others. Inquirers increased, and slowly the little church grew.

But it could not be concealed from the jealous eyes of the Government at Ava that some of its subjects were embracing a foreign faith. A statute of the realm forbade a Burman to change his religion on pain of death. Inquirers feared to come. In December, 1819, Judson and Colman, taking their lives in their hands, ascended the Irrawaddy in a native boat to Ava, to lay their cause before the king of Burma himself, and, if possible, secure toleration for the infant church in Rangoon. Five hundred weary miles they made their way against the current, through scenery wonderfully beautiful, but everywhere desecrated by idol temples.

As they approached Ava, difficulties multiplied. By sending a gift ahead to each petty official, they at last entered the golden palace, and obtained audience with royalty. As a present, they had brought the king a beautifully gilded copy of the Bible.

It was hard to suffer utter defeat. The king repulsed

them; would not even look at their gift, and they went away sad and heavy-hearted. But God was carrying out his own purposes. He did not mean that "his infant cause in Burma should be rocked by royal fingers."

Sorrowfully they returned to Rangoon, and found to their joy the converts firm and undismayed at the prospect of persecution. The Judsons resolved to stay with the brave band a little longer. Colman was sent to Chittagong, in British India, to establish an asylum to which they might flee, if need be. But death ended his work in 1822.

In 1821, Mrs. Judson was compelled by failing health to go to America. But Mr. Judson was not left alone. Dr. and Mrs. Price had joined the mission, while the Houghs had returned, bringing back the printing press. Dr. Price began the practice of medicine, and the fame of his skill having reached the "golden ears" in Ava, he was summoned thither by the king. Mr. Judson accompanied him to begin a mission, if the opening should prove to be a real one. The church in Rangoon now numbered eighteen members, who were left in charge of Mr. Hough, while native boats a second time bore Christ's messengers up the Irrawaddy, this time at Government expense.

In January, 1823, Mr. Judson returned to Rangoon, to await Mrs. Judson's arrival, having secured the loan of ground upon which to build a mission house in Ava.

Her visit to America had inspired fresh enthusiasm for the work in Burma. With her came Rev. Jonathan Wade and wife. Leaving them with the Houghs to carry on the Rangoon mission, the Judsons, with their worldly belongings, hastened to Ava. But they found the royal city all astir with the prospect of war with England, Dr. Price no longer in favor, and Americans and English alike under the shadow of suspicion.

Soon came the war in deadly earnest. The missionaries exchanged activities for martyr sufferings. The Wades and Houghs in Rangoon were in terrible danger, as the English fleet attacked the city. Only the speedy victory saved them, and soon they escaped to Calcutta, where they remained until after the war.

It took two weeks for the news of the English victory to reach the capital. Mr. and Mrs. Judson had placed themselves where there was no escape. Mr. Judson and Mr. Price were arrested under suspicion of being English spies, and thrust into prison. Mrs. Price had mercifully been removed from the evil to come, and Mrs. Judson was called upon to pass through experiences worse than death.

Words fail to describe the terrible sufferings of the next year and a half, first at Ava, then at Amarapura, culminating in the horrors of the death prison at Oungpen-la. Nine months they lay chained in nine, and three months in five pairs of fetters. The devilish

cruelty of their jailers, disease, and lack of food, soon wasted them to skeletons. Picture the situation of Mrs. Judson, solitary among enemies. Her heroism alone enabled the prisoners to survive the dreadful sufferings and privations of their long imprisonment. To and fro she passed, bearing them food or clothing, and by bribing the prison officials, sometimes obtaining slight mitigation of their torture; wearing the Burman dress to appease the natives, and to escape annoyance. No avenue toward royal clemency was left untried. Volumes could be written without telling the story of this terrible time. Twenty-one months one long continued agony! For a time during this period, her husband missed her daily visits, and when he crawled forth, a chained captive, to meet her once more, he welcomed also a puny, wailing babe, born to an inheritance of suffering.

The most precious treasure they possessed was the manuscript translation of the Burman New Testament. Mrs. Judson sewed this up in a pillow, too hard to excite the cupidity of even a Burman, and gave it into Mr. Judson's keeping. When the prisoners were removed to Oung-pen-la, whither Mrs. Judson followed them, it was picked up by one of the Burman Christians, and carried to his home as a precious relic of his dear teachers, with no knowledge of what it contained. In it, months afterward, was found the priceless manuscript unharmed.

After sufferings beyond description, the English victories rendered Mr. Judson's services as ambassador from the Burman Government invaluable. It was like escape from hell, when the Judsons with their infant daughter found themselves sailing down the Irrawaddy to the British camp. Here they were received with every possible attention and kindness.

The scenes of the past months seemed like a terrible dream, save that their physical consequences remained a sad reality.

QUESTIONS.

1. Give an account of Mr. Judson's attempted voyage to Arakan.
2. Who were Colman and Wheelock?
3. When was public Christian worship first held in Rangoon?
4. Give the history of the first convert, and the date of baptism.
5. Describe the beginnings of persecution.
6. Why did Judson and Colman go to Ava, and what was the result?
7. What were the events of 1821?
8. Who carried on the Rangoon mission, upon the removal of the Judsons to Ava?
9. What was their situation in the royal city?
10. For what did the missionaries exchange active work?
11. What was the situation in Rangoon?
12. Tell the story of the twenty-one months imprisonment.
13. How was the manuscript New Testament preserved?

SUPPLEMENTARY READINGS.

BOOKS.

Our Gold Mine, pages 78–119. Life of Adoniram Judson. Missionary Memorials. Life of Ann H. Judson.

LEAFLETS.

The Burman Mission. A golden sheaf from Judson's work at Ava. Wayside Preaching. Sketch of the life of Dr. Judson.

CHAPTER V.

REWARDS AND RESULTS.

ONE result of the war was a broad slice of Burman territory on the coast, ceded to England. The Rangoon church was scattered, and it was decided to remove the mission to some new location under the protection of the British flag. Amherst was chosen as being the prospective capital of British Burma, and thither Mr. Judson removed his family.

But the long strain had been too much for Mrs. Judson, and she died in Amherst, October 24, 1826, during Mr. Judson's absence at Ava with the British embassy. When he returned, he found only her grave under the hopia tree. This was the culmination of all the sorrows and distresses of this period of his history. Surely hers was the martyr crown. Her life of thirty-seven years had been a long one in its measure of endeavor and heroic endurance. Soon the little Maria slept beside her mother. It was the climax of sorrow.

The Wades joined Mr. Judson in Amherst, but the British headquarters having been moved to Moulmein, most of its population flocked thither. Early in 1827, Rev. George Dana Boardman opened a mission in

Moulmein, land for its use having been offered by Sir Archibald Campbell. Times had changed, and now the English power in India was the warmest friend of missionaries. The following year the Boardmans went to Tavoy and began the Karen mission, while Mr. Judson and the Wades removed to Moulmein, leaving Amherst lonely and deserted. But it will ever be a sacred spot to American Christians as the last resting place of Ann Hasseltine Judson.

The Moulmein mission prospered greatly. No fear of persecution hindered. A school was soon established, public worship begun, and zayats erected at various points for personal contact with the people. Inquirers multiplied, and between January and September, 1828, twenty-one were baptized. About this time, Mr. Judson gave to the Board in Boston his entire property of six thousand dollars, in a note signed simply, "A Missionary." His services to both the English and Burman Governments had been acknowledged by generous gifts, and this, with his other possessions, he now laid on the altar of missions.

In 1826, the headquarters of the Board were changed from Philadelphia to Boston. During the two years of the war, no tidings had come from the missionaries in Burma, and intense anxiety prevailed. When the news of their marvelous deliverance came, a thrill of grateful joy pervaded the denomination. The story of their ter-

rible sufferings was on every tongue. Missionary zeal was intensified, new candidates offered themselves, and plans for immediate reinforcement and enlargement were laid.

All this time, Mr. Judson was busy at work which no other man could do: preaching, writing—especially translating. In 1829, came Mr. Cephas Bennett, a printer, to Moulmein, bringing a press, which was greatly needed. In 1830, the Wades ventured back to Rangoon, followed by Mr. Judson, who always best loved the scene of his earliest labors. The printed gospel was eagerly received by the people, and the little church was gathered once more. Mr. Judson spent three and a half months in Prome, sowing good seed, although he was not allowed to stay to reap the harvest. Returning to Rangoon, he devoted himself to the great work of his life: the translation of the entire Scriptures into Burman. Constantly interrupted, he toiled in the early morning hours, and until midnight.

In March, 1831, at a great Buddhist festival, which drew people from the remotest parts of the empire, was seen wonderful evidence of widespread interest in the new religion, and of the powerful influence exerted by the printed gospel. The cry was for books. "Give us writings!" "Pray, give us the writing that tells there is an eternal hell, and but one way to escape from it!"

Others would come asking, "Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ!" From the most distant points would come this pleading, and the applicants for books and tracts at the mission house were numbered by the thousands.

Eighteen years had now passed since the arrival of the Judsons in Burma. Then the outlook was dark and discouraging; now there were four well-manned stations. The printing press had sent out millions of gospel laden pages, which had been scattered as on the wings of the wind. A mighty victory seemed at hand, and the sound of it thrilled the Baptists at home. Contributions had quadrupled, and at the close of 1831, nineteen new missionaries had volunteered to join the ranks in Burma.

The next year is remarkable as the one in which the first single woman was appointed a foreign missionary. Sarah Cummings landed in Burma, January, 1833. She has left behind a brief but wonderful record of heroic endeavor. A station had been planted in the wilderness at Chummerah. Before she had time to acquire the language, she voluntarily took her Burman teacher and went alone to this solitary outpost, sixty miles inland. In all that distance there was not a soul that could speak English. The loneliness and danger of her position were little less than frightful at that early day. Her home was a cottage of leaves; her surroundings altogether pagan, save for the few converts. A church was organ-

ized and cared for by native assistants under her direction. Imagine her busy life: studying the language, superintending the school, ministering to the sick, meeting inquirers,—all in a climate so deadly that the missionaries besought her to leave. But believing that God had chosen her post of duty, she stayed by it until smitten by jungle fever. She took boat to Moulmein, but died in August, 1834.

January 31, 1834, is a date memorable to all eternity. Upon that day, Mr. Judson finished the translation of the Bible into the Burman tongue. Seven years were spent in revising it, and it now stands the most perfect work of its kind, and seems destined to be the standard Scripture for Burma.

In April of the same year, Mr. Judson married Mrs. Sarah Boardman. She was a worthy successor to Ann H. Judson. Her intellect was of a high order, and she was a true poet, as well as an earnest missionary.

The succeeding years were marked by steady growth. The Burmans were slow to accept the gospel; but once convinced, they became steadfast converts. As soon as the revision of the Burman Bible was completed, Dr. Judson began the preparation of a Burman dictionary. His health had given way. His lungs were diseased, causing loss of voice, so that preaching was impossible. Therefore, he turned to literary labor as another branch of his beloved work.

Mrs. Judson's health was also gradually failing. Sickness attacked the children, and it became imperative to go to America. In April, 1845, eleven years after their marriage, they embarked for London. At the Isle of France, Mrs. Judson seemed better, and it was decided that Mr. Judson should return to Burma, leaving her to go on alone. But a severe relapse forbade this, and they took a ship bound directly for the United States. In sight of St. Helena she died, and was buried on its rocky shores. Lonely and desolate, Dr. Judson proceeded on his way, and in October arrived in Boston with his motherless children.

He had been away thirty-three years. Everything was changed. The nation had leaped from childhood to maturity. After his long residence in the conservative East, what wonder that he was bewildered? In his humility, he did not dream of the honors he had won; and the ovations, everywhere offered, astonished and troubled him. The people were ready to do him reverence. But his heart was in Burma, and in a year he was ready to sail once more, having married Miss Emily Chubbuck, of Hamilton, New York, known to the literary world as Fannie Forrester.

They sailed in 1846. But his life-work was nearly ended. For four years he worked on the Burman dictionary, besides having general oversight of the mission. Too feeble to preach, he was yet a tower of strength.

He fought death for months, that he might complete his last great work. He was permitted to finish the English Burman portion, published in January, 1850. This done, he sank rapidly. Sea air failed to revive him. On the 12th of April, the heart that had loved, suffered, and bled for Burma, stopped beating, and the remains of Adoniram Judson were committed to the Indian Ocean. But, although he sleeps under no hopia tree, and no marble memorial marks his grave, his monument is in the hearts of converted Burmans.

QUESTIONS.

1. What important result of the Burman war?
2. Where was the mission removed, and why?
3. Give circumstances of Mrs. Judson's death.
4. What second bereavement followed?
5. What second removal became necessary?
6. Who established the mission in Moulmein?
7. What other missionaries had come?
8. What new station was opened in 1828, and by whom?
9. Give facts regarding Moulmein mission.
10. What generous gift to the Board from Dr. Judson?
11. What changes in the headquarters of the Board in 1826?
12. Describe the suspense in America during the Burman War, and its results.
13. What printer began his half-century's work in Burma, and when?
14. What year was the Rangoon mission re-opened, and by whom?
15. Where did Dr. Judson labor for several months?
16. What was the great work of his life?
17. Describe the Buddhist festival at Rangoon.
18. Give summary of eighteen years' work.
19. Tell the story of the first single lady missionary.
20. What memorable date in 1834, and why?
21. What was the date of Mr. Judson's second marriage?
22. Describe Sarah B. Judson.
23. What characteristic is shown by the Burmans?
24. What was Dr. Judson's second great work?

25. Describe loss of health of Dr. and Mrs. Judson.
26. Give circumstances of Mrs. Judson's death and burial.
27. Describe Dr. Judson's arrival and experiences in America.
28. What was the date of his third marriage?
29. Describe Emily C. Judson.
30. When and where did Dr. Judson die?

SUPPLEMENTARY READINGS.

BOOKS.

Life of Dr. Judson. Our Gold Mine, pages 119-121. Missionary Memorials. Lives of Sarah B. and Emily C. Judson. Missionary Sketches, by Dr. S. F. Smith.

CHAPTER VI.

VARIED EXPERIENCES.—ENLARGEMENT.

AT Dr. Judson's request, the completion of the dictionary was given into the hands of Rev. E. A. Stevens. The Burman English portion was published in 1852; the entire work furnishing a most important aid for future missionaries.

A number of years before this, a Burman theological school had been started in Moulmein by Mr. Stevens. This had been suspended from 1841 to 1844, during which time was begun the publication of the "Religious Herald," a monthly paper for the Burmans, which is still continued at Rangoon. The theological school was afterward revived, and was a great blessing in training native preachers. In 1846, there were eight students. Moulmein was the centre of the Burman missions. Mr. Haswell also labored for the Taligns, who were numerous about the city.

In 1845, a combination of circumstances in America led the Southern brethren to withdraw, and organize the Southern Baptist Convention. This made necessary the re-organization of the Northern forces, which resulted in the formation of the American Baptist Missionary

Union. It went into operation under its new charter in May, 1846. All the missionaries, save one, remained under the direction of the Missionary Union.

One very happy event connected with this change was the wiping out of the troublesome debt, which had hampered all missionary operations for some years. Many feared disastrous results from this division of forces, but the result has shown a larger measure of work accomplished.

In 1851, began the second Burman war with England. This brought the province of Pegu under British control. Rangoon is its chief seaport, which, together with a great extent of surrounding country, was now thrown open to the gospel. This made enlargement of the work imperative, and the Board appropriated fifteen thousand dollars additional the first year. A Deputation was also sent out in 1852, one of whom was Solomon Peck, D. D., Secretary of the Board. It was to look over the field, and after conference with the missionaries decide certain vexed questions, and ascertain what onward movements were practicable.

The Rangoon mission, after a lapse of sixteen years, was re-opened by Messrs. Kincaid and Dawson, the latter a physician, fitting up a hospital. A little later came Mr. and Mrs. Ingalls. Fifteen members were found, with which to re-organize the Rangoon church.

All the Burman missionaries were called to Moulmein

in April, 1853, to meet the Deputation. The six weeks' conference covered every point relating to missionary labor. Notwithstanding some inevitable differences of opinion, there is no doubt that the cause was helped forward many years.

New fields were selected as the basis of future operations, and the charge of the printing press was given into the hands of a publication committee Permanent Burman stations were planted at Rangoon, Bassein, Henzada, Prome, Toungoo, and Shwegyen. The boundary line of Burman dominion was north of Prome. Messrs. Kincaid and Simons began work in this city in 1854. One month after the first service three converts were baptized. The seed sown by Dr. Judson, during his brief sojourn in Prome, twenty-two years before, was found to have taken root. In 1857, an entire Baptist village was discovered, that had become Christian as a result of tracts and Scriptures scattered by his hand. The work in Prome early became strong and successful. In July, 1856, one hundred Burmans had been baptized. In 1858, a gifted young priest had renounced the yellow robe of his order, and was baptized on confession of his simple faith in Christ.

The mission had times of trial. Twice was the zayat burned, and also in 1861 a beautiful teak chapel, used only five months. In 1858, the Chins came into notice, and converts were won from among them. The year the

chapel was burned a Shan and many Burmans were converted.

At Rangoon there was an immediate harvest upon reopening the station. Since the time that Judson's feet first trod its streets, too much seed had been sown, watered with bitter tears, to make any other result possible. The fear of persecution being removed, the word of the Lord had free course. A fine brick chapel, costing fifteen thousand dollars, was dedicated in 1859.

Bassein was chiefly a Karen field. Rev. Mr. Douglass was sent to the Burmans in 1854. He labored faithfully with but a single furlough until 1869. In 1859, a Burman church of nine members was organized, and soon after others at outstations in the district.

Until 1858, Shwegyen was wholly a Karen station. At that time Rev. G. P. Watrous began a Burman department, but changes and loss of workers forced its abandonment for many years.

Rev. A. R. R. Crawley founded the Burman mission in Henzada in 1853. A native preacher from Prome was his assistant for a time. Two of the first converts were sent from house to house, giving tracts, and telling their glad, new story. In ten years seventy-five Burmans had been baptized.

A Burman mission was begun at Toungoo, under charge of a native preacher, but no American missionary came to this department for many years.

The work was also making progress at Moulmein. Rev. J. R. Haswell, whose long term of faithful service began in 1840, was senior missionary. In 1868, he was stricken with palsy, from overwork, and with his wife sailed for America. Burma mourned his absence, but his burning words of appeal to American Christians kindled missionary enthusiasm. Eloquently did his poor, palsied arm tell of crushing burdens bravely borne, even at the cost of physical wreck. Not content to rest, he returned in 1869. Seven years more were given him for Burma, and then he went home, September 13, 1876. His grave, like all missionary graves, tells daily of love faithful unto death.

Mr. Ingalls' work was fruitful, but brief. After his beautiful home-going, Mrs. Ingalls devoted herself ardently to the labors his hands had dropped. The following vivid glimpse is taken from "Our Gold Mine":

"All through the years that followed, we find her, now visiting districts where no white woman had ever been seen, and talking to groups that gathered round her so closely that she could scarcely breathe, then sitting in the zayat of a Burman priest, to encourage her assistants who discussed and silenced him, visiting feeble churches, directing inquirers, rejoicing in conversions, or mourning over apostates; then for a while making her home alone with the natives in one of those out-stations, and a few years later, when the church had grown to forty-five

members, locating herself in a little shanty, a nest of scorpions, and many smaller creatures, superintending the building of a mission chapel."

Here and there she gathered a sheaf from Judson's work in Ava. One old lady who ministered to Mrs. Judson while her husband was in the death prison, and heard from her lips the gospel story, came in later years to be taught further by Mrs. Ingalls, and joyfully professed the faith taught by the "beautiful white teacheress" at Ava.

In 1859, Rev. J. R. Haswell, Jr, with his wife, sailed for Burma, to be associated with his father. In 1860, the first Burman Association was held in Thongze. In 1862, the printing presses were removed from Moulmein to Rangoon, accompanied by Cephas Bennett, for more than half a century its efficient superintendent. In October, 1865, was organized the Burman Baptist Missionary Convention, composed of Baptists of all nationalities. Its object was the evangelization of the numerous races of Burma. At its second anniversary, in 1867, ninety-one members were present, and $496.25 was reported as collected and expended for native evangelizing agencies.

Miss Susie Haswell was this year appointed to take charge of a girl's school in Moulmein, established by her father. This was an anticipation of similar work done by the woman's societies a little later.

Rev. E. O. Stevens was sent to Prome in 1866. The year before Dr. Kincaid had returned with his family to the United States, bidding Burma a last farewell, after thirty-five years of missionary life. His daring, adventurous spirit had found full scope in wide and aggressive missionary explorations.

In 1867, we find the first tabulated statistics of the Burman missions, illustrating the growth from Judson's beginning. From the seven stations of Rangoon, Moulmein, Bassein, Henzada, Prome, Tavoy, and Thongze, were reported twenty-four members, nine ordained preachers, fifteen churches, seven hundred and eighty members, six hundred and fifty pupils in mission schools, and a contribution of one thousand seven hundred and fifty-four rupees. (A rupee is about thirty-five cents.) In 1869, fifty years from the baptism of the first Burman convert, the number of members in Burman Baptist churches was nine hundred and eighty-five. Mr. Douglass died in Bassein, in March, 1869, greatly lamented. Rev. M. Jameson and wife arrived the next year. A wonderful movement became manifest among the Burmans at Bassein.

This same year, the Henzada work took on new interest. Mr. and Mrs. George arrived, and Miss Adams removed from Thongze. The school work grew rapidly on her hands. An impression seemed to have been made on the stony soil of Burman hearts.

QUESTIONS.

1. Who completed the Burman Dictionary? Date of publication?
2. Give facts regarding Burman Theological Seminary.
3. What was the centre of Baptist missions?
4. For what people did Mr. Haswell labor?
5. What division of forces took place in America in 1842?
6. What names did the two organizations assume?
7. What favorable conditions resulted?
8. What were the results of the second Burman War?
9. What was the office of the Deputation?
10. What changes resulted in Burma?
11. Where was the new boundary line of Burman dominion?
12. Describe early work in Prome.
13. What tribe came first into notice in 1858?
14. What followed the re-opening of the mission at Rangoon?
15. Give account of early Burman work in Bassein.
16. When was Burman work begun in Shwegyen?
17. Who founded the Henzada Mission, and in what year? Describe the work.
18. Sketch Dr. Haswell's labor.
19. Tell the story of Mrs. Ingall's heroic work.
20. Give principal events from 1859 to 1865.
21. When was the Burman Baptist Convention organized, of whom was it composed, and what was its object?
22. What was accomplished through its work in two years?
23. To what work was Miss Susie Haswell appointed?
24. What is said of Dr. Kincaid, and who took his place at Prome?
25. Give statistics, illustrating growth of the Burman mission.
26. Relate occurrences at Bassein.
27. What encouragement at Henzada?

SUPPLEMENTARY READINGS.

BOOKS.

Our Gold Mine, pages 230–240. Missionary Sketches.

CHAPTER VII.

HELPING HANDS.

LEAVING Burma, we turn to America, to note a most significant movement—Baptist women, East and West, organized to aid in the work for women in heathen lands. The causes that led to this action had been operating for many years. Woman's societies had already been formed in three denominations, and the Woman's Union Missionary Society had done a great and blessed work. There were obvious reasons why Baptist women should labor along denominational lines, and in connection with the Missionary Union. Baptist fields needed the help that such an organization could give. Land, houses, school buildings, chapels, were available, and printing presses ready to aid in this special work. The name of the Missionary Union would be a tower of strength to this new organization.

The first open discussion of the matter was in 1870. A year later, the officers of the Missionary Union signified their hearty approval. The Society of the East, with headquarters at Boston, was formed April 3, 1871. Its first President was Mrs. Gardiner Colby; Secretary, Mrs. M. H. Bixby. The Society of the West, with head-

quarters at Chicago, was organized the following May. President, Mrs. Robert Harris; Secretary, Mrs. C. F. Tolman. Both were organized upon the same plan, strictly auxiliary to the Missionary Union, with the eastern boundary of Ohio as their dividing line.

At the National Anniversaries in Chicago, May, 1871, the two societies were formally presented to the Missionary Union as helpers in its great work, and accepted by that body.

A broad field of labor lay before the two societies. It would be interesting to trace their work, step by step, from small beginnings to the grand results of the present time. Two cents a week from every Baptist woman is the end in view. But the record of the Woman's Boards is so interwoven with that of the Missionary Union, that it cannot be separated. Like a thread of gold, it runs through all. Most of the medical work, the teachers for mission schools, many of the schools themselves, may be understood as contributed by these helpers. Their workers are sent out as missionaries of the Union, their support being furnished by the woman's societies.

They have also been an educational power at home, through their publications, their local organizations, their inspiring quarterly and annual convocations. Their influence is like leaven, working in the hearts of the people around their hearthstones. The result in general foreign missionary interest is incalculable. The

first missionary sent out by the Eastern Board was Miss Kate Evans, associated with Mrs. Ingalls, at Thongze. The Western Society sent Miss A. L. Stevens to Bassein, as their first representative, and adopted Miss Marie Bronson at Nowgong, and Mrs. Scott, at Gauhati. The Eastern Board also assumed the support of Miss Susie Haswell, at Moulmein; Miss Adams, at Henzada; and Miss Gage, at Rangoon. All subsequent work will be reported in connection with the current history of the various missions. Dr. Stevens, at Rangoon, still continued his class of Burman theological students. This was the great work of his life. In 1872, Mr. Crawley, and Miss Adams, of Henzada, were compelled to recruit in America. In December of this year, Mrs. Ingalls and Miss Evans visited Mandalay, the royal city. They early sought an interview with the first queen, that Mrs. Ingalls might present her with an autograph Bible, sent by her hand from Queen Victoria. Having obtained audience, Mrs. Ingalls carried the English Bible, in its beautiful white satin case, while Miss Evans bore Judson's Burman Bible. The queen graciously accepted the books, and the fact that the white teachers had been admitted to the "golden face," gave them opportunity to sow much precious seed in Mandalay.

In 1873, the Moulmein mission was reinforced by the arrival of Mrs. Douglass and Mrs. Longley. Miss Helen Watson was sent to Henzada, and Rev. F. H.

Eveleth to Toungoo. Dr. Haswell, at Moulmein, too feeble for general mission work, prepared tracts in the Talign. His first missionary labors were among this people, and besides his wife, he was the only missionary that understood their language. The Henzada Christians were rejoiced to welcome back Mr. and Mrs. Crawley.

When the railroad enters a country, its sleep of ages is broken. The Rangoon and Prome Railroad was begun in 1874, thereby opening up the Irrawaddy valley, and preparing the way, not only for Western progress, but also for the gospel of Christ. Rev. H. W. Hale and wife reached Shwegyen the same year, the first missionary to the Burmans at this station. Miss Myra Stetson came to Moulmein, to assist Miss Haswell in her large and flourishing girls' school.

Owing to nearly total deafness, the younger Mr. Haswell, in Moulmein, devoted himself almost entirely to translation and public addresses. A new mission station was opened at Kemmendine, a suburb of Rangoon, in 1874. Mr. Rose was actively at work in Rangoon and the surrounding country. His specialty seemed to be missionary tours.

In February of this year, all the mission buildings at Sonnway, a station in Mrs. Ingalls' Thongze field,—chapel, dwelling house, parsonage, and zayat,—were burned. One of these buildings was restored, only to be

burned down again within a year. Despite these clouds, there was the sunshine of spiritual prosperity. Dr. Stevens, of Rangoon, worn and weary, returned to America.

In 1875, the joyful news of revival came from Moulmein. The interest soon spread to Henzada, where a wonderful work of grace rejoiced the hearts of Mr. George and Mr. Crawley.

In June, the commodious building for the girls' school at Kemmendine, the gift of Mr. and Mrs. Cephas Bennett, was formally opened. This same year, Mr. Rose made a trip to Mandalay and Bhamo, in Upper Burma, with two missionaries of the China Inland Mission. He was well received by the king, and was greatly impressed with the advantageous situation of Bhamo for a mission station. The work at Henzada resulted in the opening of a new station at Zigon, in the heart of the "revival district," situated on the railroad, forty miles from Thongze.

Mrs. Jameson died at Bassein, July 10, 1875, after a missionary life of five years.

A third time, in 1876, did the fire scourge pass over Mrs. Ingalls in her new location, taking everything but the chapel. Personal belongings, letters, accounts, and two valuable manuscript translations were lost. But her brave heart, though sorrowful, was not daunted, and with her usual energy she set about repairing her losses. A

month later, she had sent out some of her pupils as teachers, crowded the others into every available accommodation, divided the chapel by mat partitions into quarters for herself, Miss Evans, and the boarding-school girls, put one hundred dollars and the work of the teachers and preachers on a new schoolhouse, re-opened the school and the weekday religious meetings. By another month the hasty arrangement proved unhealthful. The schoolhouse, when built, was far too small. Enlarged, it was still too small. Some pupils must be dismissed. The situation might well discourage the bravest heart. No house, no dormitories, no books, no school furniture or apparatus, nothing but naked and empty hands to begin the work anew.

Two months, and it was time for home relief to come. But it was strangely delayed, and the suspense and perplexity almost crushed Mrs. Ingalls. But at last the new buildings went up and comparative comfort returned. During this time of fiery trial fourteen were baptized. It was a year of troubles and a year of blessings.

QUESTIONS.

1. What significant movement began in 1871?
2. Describe organization of the Woman's Society of the East.
3. Society of the West.
4. What is their relation to the Missionary Union?
5. What is their special work abroad?
6. What mission do they fulfill at home?
7. Who were the first missionaries of the Eastern Board?
8. Who the first of the Western Board?
9. What was the great work of Dr. Stevens' life?

10. Describe Mrs. Ingalls' visit to Mandalay.
11. State special events in 1873.
12. When was the first railroad opened in Burma?
13. To what field were the Hales assigned?
14. What was the work of the younger Mr. Haswell?
15. What was Mr. Rose's missionary specialty?
16. Give account of the Thongze fire.
17. What joyful news in 1875?
18. What beautiful gift did the girls' school at Kemmendine receive?
19. Describe Mr. Rose's tour to Upper Burma.
20. What new station was opened on the old Henzada field?
21. Describe Mrs. Ingalls' third fire.

SUPPLEMENTARY READINGS.

Missionary Sketches.

LEAFLETS.

Twenty Years' Gleaning; or, History of Society of the East. Twenty Years' History of Society of the West.

CHAPTER VIII.

SORROW AND JOY.

THE year 1876 brought changes to Moulmein. Miss Stetson's work was closed almost as soon as it was begun. A cold, contracted on the way to Burma, laid the foundation of fatal disease. She went home to die in November, just two years after her appointment by the Woman's Board. Her brief stay was a blessing and a benediction to all who were associated with her.

For a number of years, Rev. J. R. Haswell edited the "Burman Messenger," and did valuable work in translation. Mr. W. H. S. Hascall came from Rangoon to itinerate, and do special evangelizing labor. Miss Haswell's school received high commendation from the English Chief Commissioner. Miss Sheldon came as her associate in 1877. The revival spirit was present in Rangoon.

The report from Henzada district was a most joyful one. Notwithstanding the ill health of the missionaries, a wonderful harvest was gathered. Eighty-six were baptized during the year. Mr. and Mrs. George, and Miss Watson removed to Zigon to care for the white harvest of souls.

Rev. Thomas Simons, the veteran at Prome, died in February, 1876. He spent forty-five years in Burma, with but a single furlough. Thus ended another consecrated life. Dr. Haswell's last seven years of service closed September 13. Taligns and Burmans bless his memory.

Another name was on the death roll of the Burman mission this same year. Mr. Crawley died in October on his way home. Reaching Burma in 1854, he founded the Henzada station, where they were gathering rich harvests at the time of his death. He gave his life for Burma, and departed in the prime of a noble manhood.

The little Burman church in Tavoy had been without a missionary for many years. This year, Mr. Hascall spent much time in the district, and found the band of eight members steadfast. A Burman Christian woman left money to build a chapel costing a thousand dollars; a notable thing in this land of despised womanhood. The Rangoon church rejoiced over the return of Dr. and Mrs. Stevens. Mrs. Bailey, formerly Miss Adams, returned this year to her beloved Henzada pupils.

Mr. George wrote from the "revival district": "My great trouble is to provide pastoral care. Of those who go astray, most go for want of some one to guide them. What am I to do? I go from village to village all I can, but a visit of a few days is of little importance in most

cases. I am afraid to baptize converts, and afraid to refuse. Oh, that God would send me true pastors, called by himself, to feed these newborn babes with the sincere milk of the word!"

Another railroad opened near Thongze gave Mrs. Ingalls opportunity for a new work: the distributing of tracts and books at the station and in the cars. With the co-operation of the officials, she soon had a railway library and reading room, which was a means of good to the employees.

Henzada was left without a missionary in 1877, and continued so for many years. Mr. and Mrs. E. O. Stevens returned to Prome, accompanied by Miss Bromley. Mrs. and Miss Haswell returned to America, leaving Miss Sheldon in charge of the girls' school. A little later she was joined by Miss Payne. Miss Watson became Mrs. Hancock, continuing, however, her relations with the Woman's Board. This year, the Hancocks were the only missionaries in Zigon, the Georges being absent on furlough.

Watching the course of events in Burma from year to year, it is evident the Burman churches were growing—assuming a larger share of expense and responsibility regarding their own religious and educational institutions. The Burman Baptist Convention held annual meetings, reporting such systematic and efficient work as would do credit to a body of American Christians.

The Hascalls sickened and left Moulmein in April, 1880. The work was temporarily assumed by Mr. and Mrs. Hale, of Shwegyen. A hospital was opened in the city by Dr. Ellen Mitchell and Miss A. M. Barkey. At Rangoon, Dr. Stevens had two theological classes in 1879. A Burman Concordance was published, and the "Burman Messenger" continued. Mr. and Mrs. Manley arrived in November. Mr. Rose spent several months in Mandalay, where much was accomplished, in spite of political troubles.

In 1880, Mr. Manley became pastor of the English church. The Telugu and Tamil work was very promising, and he began the study of Telugu. The next year a church was organized, and a pastor ordained, whom they supported, although poor.

The Kemmendine Girls' School was grandly successful, and the teachers, Misses Rathbun and Buel, showed great courage in maintaining their position. Imagine them in charge of a school of a hundred girls, in combustible buildings, cholera and smallpox prevalent, snakes and mad dogs "almost chronic," and no missionary or white man within a mile, and the nearest doctor five miles away!

This year, Mr. Eveleth was transferred to Toungoo, and the Shan and Burman church divided. Miss Upham was put in charge of the Burman school. Mr. Jameson married Miss Walling, and in 1881 went to

America for needed change, leaving Bassein without a Burman missionary.

After over fifty years service as superintendent of the mission press, Rev. Cephas Bennett retired in 1881. He did mission work as truly as those engaged in direct evangelizing labor.

The year 1881 was also a notable one, in that the old trade route between Burma and China was re-opened, and that, by means of a station planted by the China Inland Mission at Tali, in the southwestern province of Yunnan, China, the chain of mission stations from India across the Chinese empire to the Pacific Ocean was completed: the dream of missionaries since missions began.

Miss Susie Haswell, with her mother, returned this year to Moulmein. Mrs. Haswell, as the only missionary understanding the Talign language, could do an important work. Miss Evans being absent in America, Miss Elwin became Mrs. Ingalls' assistant in Thongze.

Rev. E. W. Kelly and wife were sent to Moulmein in 1882. Miss Haswell superintended general evangelizing work. A Telugu church of twenty members was formed, the outgrowth of special work by Dr. Mitchell.

Mr. George returned to Zigon this year. He writes: "Henzada is in great peril. A few years more of neglect, and Crawley's life-work will be, to a great extent, lost."

This great need was met a little later by Mr. Hascall.

on his return to Burma in 1883. Dr. Jameson also returned to Bassein, after several years absence.

For some time the Burman mission at Tavoy was under the charge of a native preacher, who did faithful work and saved the little church from extinction.

Mrs. Haswell died early in the next year, thus severing the last link between the days of Judson and the present time. Mrs. Kelly died July 20, the youngest member of the mission following the oldest to the silent land. Still later, the aged Burman pastor, Ko Shway A, ordained by Dr. Judson, and for thirty years shepherd of the Moulmein church, was called home. It was the death year in Moulmein annals. After her mother's departure, Miss Haswell removed to Amherst, the place of sacred memories. The medical work was proving a great help to the other departments. Dr. Stevens' theological class was both a satisfaction and a care. The work was exacting, but imperative in view of the dependence of Burma upon native evangelists and preachers. He also accomplished much valuable literary labor and translation; and although in the evening of life, was able to endure more labor than many a younger man.

QUESTIONS.

1. Sketch Miss Stetson's brief work.
2. What was the Burman religious paper, and by whom edited?
3. What glad report from Henzada?
4. What two veterans died in 1876? Tell particulars of their lives and work.

5. Give facts regarding Mr. Crawley's life and death.
6. What notable event in Tavoy?
7. Quote Mr. George's appeal.
8. Describe Mrs. Ingalls' railroad work.
9. What events in 1877?
10. What progress evident from year to year?
11. Where was the first medical work of the Woman's Board begun, and by whom?
12. What special events are noted at Rangoon?
13. What is said of the Telugu and Tamil work?
14. What of the Kemmendine Girls' School?
15. What of the length and efficiency of Cephas Bennett's superintendency of the mission press?
16. What very significant event in 1881?
17. What special work could Mrs. Haswell do?
18. What events in Moulmein in 1882?
19. What peril threatened Henzada, and how averted?
20. Who saved the Burman mission at Tavoy from extinction?
21. What deaths at Moulmein in 1884?
22. To what city did Miss Haswell transfer her work?
23. What is said of Dr. Stevens?

SUPPLEMENTARY READINGS.

Missionary Sketches. Ocean Sketches, by Mrs. Ingalls.

CHAPTER IX.

LATER YEARS.

THE year 1886 was a significant one in Burman history. The king was dethroned after a brief struggle, and all Burma came under English rule. This opened the entire country to the gospel. But the excited state of public feeling made it a barren year for missionary effort. The great political changes engrossed the minds of the people, and they paid small attention to Christ's messengers. A vast field was opened to American Baptists. Upper Burma, with its outlying tribes, almost untouched by the gospel, contained millions of souls perishing in heathen darkness. The emergency of the crisis appealed loudly to God's people. As soon as it was possible, Mr. Rose established a station in Mandalay. His heart had long been yearning over Upper Burma. Thither Mr. Kelly was transferred, a little later, having married Mary Van Meter, M. D. The missionaries found numberless hindrances, and many encouragements.

Mr. George died in Calcutta, August, 1886. His death was unexpected, and a great blow to the mission. Dr. E. A. Stevens was called higher in June, after a mission-

ary life extending over half a century. His work of training native preachers will leave a lasting impression in Burma. No less than nine different books bear his name as translator or author, beside Scripture revision, and much other literary work. His was a busy and useful life.

Early in 1887, we find Rev. J. E. Cochrane at Moulmein. Mr. Kelly, at Mandalay, was pushing the work energetically. A medical department was in charge of Mrs. Kelly. Mrs. Hancock located in the north part of the city, Miss Rathbun in the central, and the Kellys in the southern. A church was organized May 4.

Many of the missionaries were in great danger from dacoits, but a loving Providence preserved them. Rev. F. P. Sutherland was sent to the vacant post in Zigon.

In 1889, new names appear on the missionary roll. Rev. E. Tribolet and wife were sent to Tavoy, so long without a resident Burman missionary. There were many changes in Moulmein also. Rev. B. F. Turner, Rev. L. Q. Peabody and wife, Miss Agnes Whitehead, were laboring for the Burmans. Miss Ranney came to be with her grandmother, Mrs. Cephas Bennett, and to aid in missionary work. Mrs. Ingalls, so long at Thongze, took a greatly needed furlough, after twenty-two years continuous service. Miss Payne had entire charge of mission work in the ancient city of Pegu. Rev. J. E. Cummings and wife were stationed at Henzada, and Rev.

H. H. Tilbe and wife at Prome. Looking northward, a new station was formed at Myingyan by Rev. J. E. Case and wife, and a church organized October 20. Another new point was Sagaing, on the Irrawaddy river, opposite Ava. The Hascalls and Miss Phinney were placed in charge. Sickness compelled the Hascalls to leave, and Miss Phinney was appointed to other work. The Sutherlands were called from Zigon, in 1890, for this important field.

A little later, and Mandalay mourned the death of Miss Rathbun. Mrs. Hancock's house, with all its contents, was burned, greatly hampering her work.

In 1889, another station was opened at Meiktila, between Toungoo and Mandalay, by Dr. and Mrs. Packer. It is a healthful and attractive location. Mr. Stevens returned to Burma in September, locating at Moulmein.

One event worthy of notice is the building of the Judson Memorial chapel at Mandalay. August 9, 1888, was the hundreth anniversary of the birth of Adoniram Judson. In commemoration of this event it was proposed to build a church near the site of his imprisonment, now included in the city of Mandalay, and two miles from Oung-pen-la. An appeal was made for ten thousand dollars for this purpose. The first twelve hundred dollars were contributed by an aged Burman woman, baptized by Dr. Judson. It was finished and dedicated

November 2, 1890, Rev. E. O. Stevens preaching the sermon.

The total cost was about eleven thousand dollars, of which four thousand dollars were raised in Burma. The Burman Baptist Missionary Convention was the first body to hold a session within its walls.

Miss Edmunds took Miss Rathbun's work in Mandalay in 1890. We find a theological class for Burmans and Chins at Prome. Mrs. Tribolet died in Tavoy, after a service of less than a year. A new edition of the Burman Bible was printed, using a smaller character, making the book a royal octavo in a single volume, rather than in four, as in the old edition. The translation is Dr. Judson's, this edition having corrections noted by Judson himself, inserted in the text by the careful hand of Dr. Stevens.

Mr. Eveleth returned to Burma in December, assigned to Sandoway, the Sanitarium of the old Arakan province, and hitherto without a Burman missionary. The force at Mandalay was increased in the latter part of 1890 by Rev. L. H. Mosier.

The visit of Dr. Mabie, in 1891, was a source of comfort and inspiration. He visited some associations, and as many stations as his limited time would permit. The summary of the work in 1891 gives the membership in Burman churches as two thousand one hundred and four. There are fifty missionaries, engaged in actual labor

on the field, sixty native preachers, fourteen of whom are ordained. The work among the Burmans and Chins in Arakan is developing rapidly. A harvest of souls is gratefully reported, one hundred and eleven having been baptized. In Mandalay a new and comfortable house has been erected for Mrs. Hancock and her associate, Miss Ulery. A hospital for Mrs. Kelly's medical work has been provided by the Society of the East. Bhamo, valuable as a strategic point, is at last well manned. The needs are great, and the fields are white to harvest.

QUESTIONS.

1. What significant event in Burma in 1886?
2. Why was it a barren year for missionary effort?
3. What responsibility was thrown upon American Baptists?
4. What station did Mr. Rose establish?
5. Sketch Mr. George's life and death.
6. Give outline of Dr. Stevens' work, and date of death.
7. Describe the work in Mandalay.
8. To what danger were the missionaries exposed?
9. Who took up the work at Zigon?
10. What new names appear on the missionary roll in 1889?
11. Give bird's-eye view of matters on the field.
12. What sorrow and loss came to Mandalay?
13. Give account of new station in Upper Burma.
14. Tell the story of the Judson memorial in Mandalay.
15. Who followed Miss Rathbun?
16. Describe the new edition of the Burman Bible.
17. Who assumed Burman mission work in Sandoway?
18. What representative of the Missionary Union visited the field in 1891?
19. Give summary of the work for 1890.

SUPPLEMENTARY READING.

Baptist Missionary magazines for current years. (This magazine is the authority and fountain of all missionary information.)

CHAPTER X.

A FIRE KINDLED.

FIFTEEN years after Adoniram Judson landed in Burma, the Karens came under the observation of the missionaries. George Dana Boardman established the Tavoy mission in 1828. A servant in his family was converted. An almost ungovernable temper delayed his baptism for a year, but giving ample proof of genuine conversion, Ko-thah-byu was baptized. Afterward, by remarkable missionary labors, he won the title of "Apostle to the Karens." This race to which he belonged was quite distinct from the Burmans. A despised mountain people, they were small in stature, more peaceable in disposition. Only Christianity can make the haughty Burman and simple Karen brothers.

Ko-thah-byu went everywhere, proclaiming Christ's salvation to his people. They received the gospel with such gladness that Mr. Boardman made them the objects of his labor. Without religion, save demon worship, they were more easily reached than Buddha's followers. An ancient tradition taught that their sacred books, long lost, would be brought from the west by white men. In the coming of the missionary, they read the fulfillment.

Two years was Mr. Boardman permitted to labor among the Karens, then the Master called him home. Rev. Francis Mason came in 1831, and the last effort of Mr. Boardman's life was to be carried two days journey to witness the baptism of thirty-four Karens, February 9, 1831, by Mr. Mason. He died on the return to Tavoy. Mrs. Boardman remained three years to carry on his work, taking charge while the Masons learned the language.

The Karens are subdivided into the Sgau, Pwo, Paku, Bghais, Red Karens, and other tribes, with different dialects and varying customs. The work began among the Sgaus.

When Mr. Boardman died, seventy Karens had received baptism. The gospel quickly spread through the Tenasserim provinces, through the efforts of Ko-thah-byu and the missionaries. But heathen associations hindered the converts. Naturally a wandering race, advantage was taken of this to group them in Christian villages, which idea has since prevailed. In 1832, Rev. Jonathan Wade reduced the Sgau Karen language to written form, and books were prepared.

Converts multiplied rapidly. From the first, they gave evidence of a missionary spirit, each one striving to spread the glad news among his countrymen.

Ko-thah-byu was a born missionary. He pushed out over the mountains, and through the jungles, even into

distant provinces. The Lord was with him, and converts came in almost daily, requesting baptism from far-off villages, the fruit of his labors. He was not remarkable for intellectual endowment, but was instrumental in bringing thousands to the knowledge of the true God.

In 1834, the Tavoy church formed a missionary society, resolving to support two native preachers, doubling the effort the next year. Mr. Wade and family located in Tavoy in 1835. Mrs. Boardman had gone away as the wife of Dr. Judson. The next year Rev. and Mrs. Vinton came to Rangoon to labor among the Karens in the Pegu district. Ko-thah-byu had preceded them, and on the first visit of the missionaries, one hundred and seventy were baptized.

A wonderful work followed among the Karens of the Pegu and Rangoon provinces. At first the Vintons traveled together, but the calls from distant villages were so pressing that they separated, and for twenty-four years worked in different directions. Jungle travel was far more arduous and dangerous than now, and Mrs. Vinton had many narrow escapes.

Mr. Vinton was a man of strong faith and remarkable power in prayer. Before going to Burma, his record was notable in revival work. His earnestness and zeal bore fruit among the Karens. Mr. Kincaid, another ardent missionary, was sent to the Burmans, but as

opportunity offered, he preached to the Karens also. Perhaps no man in Burma was more beloved.

A large village of Christian Karens was formed in the Tavoy province. Its site was beautiful, and its name was Matah, or City of Love. It flourished greatly, and with its three hundred Christians, its homes, and its schools, it stood in the jungle as an object lesson of the uplifting power of the gospel.

In 1836, a seminary was established at Tavoy, under charge of Mr. Wade, for training both Karen and Burman preachers. Of the first eighteen pupils, twelve were Karens. For a time the Karen books were all in manuscript, but in 1837 fonts of type were prepared and books printed. Missionary societies were formed at different points, which gathered funds for printing and other evangelical work. The Tavoy Society, in 1839, supported thirteen native preachers and several Karen schools.

The Burmans bitterly persecuted the Christian Karens. In 1835, the hostility took active form in Rangoon. Fines, imprisonment, torture, death itself, were meted out to the helpless flock. The persecution scattered the disciples, and they fled into distant provinces, preaching as they went. The operations of the missionaries at Rangoon were suspended, although they remained at their post. But in the jungles and mountain recesses the gospel was winning its glorious way, and hundreds were turning to the true God.

Civil war added its horrors in 1837, but it could not stop God's work among the Karens. Rev. E. L. Abbott traveled through the districts of Maubee and Pantenau to Bassein. His journey was like a triumphal march. One of the converts was a promising young chief. The political troubles forced the missionaries to leave Burman dominions, and they went to Arakan for the protection of the British flag. News came in 1839 that this man was preaching continually, and that one thousand persons were waiting to be baptized.

The Yoma Mountains separate this province from Burma. Messrs. Kincaid and Abbott sought to keep a watch over their distant flocks from behind the mountains. Mr. Abbott at Sandoway sent word to his Karens that their teacher was in Arakan. The Burmans jealously watched the mountain passes, but despite their vigilance, large companies flocked across the hills for baptism and instruction. So many of the four thousand Karens in Burma fled to Arakan that the Burman governor, fearing their emigration in a body, issued a decree of religious liberty, which, however, was not to be trusted. The exiles in Arakan found freedom to worship God, but the deadly climate decimated their ranks. Cholera raged and claimed many victims. No pen can picture what these persecuted Karens suffered for conscience' sake. Mr. Abbott, alone and unaided, was crushed with the burden of caring for this devoted people from behind

the hills of Arakan. It was a task for ten men. In a single year he buried his wife and two children. The climate was fever breeding, and in 1845 he was obliged to seek rest in America.

The Karen work in Moulmein and Tavoy prospered. In 1840, we find the Vintons at Moulmein. The seven out-stations were entirely Karen. Mergui had become an important station, with six churches. The "Morning Star," a Karen paper, was begun in Tavoy in 1843, and continues until this day. It was afterward removed to Moulmein with the mission press, and has been a means of untold good.

QUESTIONS.

1. When, where, and by whom was the Karen Mission established?
2. Tell the story of Ko-thah-byu.
3. Who took the work from Boardman's dying hands?
4. Describe Boardman's last journey into the wilderness.
5. How many years did Mrs. Boardman remain in Tavoy to carry on his work?
6. Name the Karen subdivisions.
7. Among which tribe did the work begin?
8. Why were the converts grouped in Christian villages?
9. How did the Tavoy church show its missionary spirit?
10. What year did the Vintons begin their wonderful work?
11. How many were baptized on their first tour?
12. Did they journey in company?
13. What is said of Mr. Vinton?
14. What was Mr. Kincaid's relation to the Karens?
15. Give an account of Mata church.
16. What seminary was established in 1836, and who was its founder?
17. When was the earliest printing in Karen?
18. What record of the Tavoy Missionary Society in 1839?
19. Tell the story of persecution.
20. In what year was the civil war?

21. Sketch the tour of Rev. E. L. Abbott. In what district?
22. What is told of a young chief?
23. Where did the political troubles drive the missionaries?
24. What mountains separate Arakan from Burma?
25. Describe the work of Messrs. Kincaid and Abbott.
26. What pestilence raged among the Karen refugees?
27. Give an account of Mr. Abbott's sorrrowful experiences.
28. Give events in 1840.
29. Give an account of the Karen religious paper.

SUPPLEMENTARY READINGS.

Missionary Sketches. Life of Ko-thah-byu. Missionary Memorials. (Mrs. Sarah B. Judson.) Our Gold Mine, pages 122–132.

LEAFLETS.

Early Mission Work among the Karens. The Karen Mission.

CHAPTER XI.

JUNGLE VICTORIES.

THE rapid multiplication of Karen churches, and the consequent need of native assistants, created an imperative call for a trained native ministry. Messrs. Abbott, Vinton, Wade, and Mason had done much in private classes. But it was not possible to do the needed work in this way. Dr. J. G. Binney was designated to establish and direct a Karen Theological Seminary. Mr. Abbott's eloquent appeals in America, and his accounts of the glorious work in Arakan, aided in bringing about this action. In 1846, the Seminary, under Dr. Binney, was opened at Moulmein, and a preparatory school at Tavoy, by Rev. E. B. Cross. At the end of the first year, thirty-six students were enrolled at Moulmein.

Mr. Abbott returned to Burma in 1847. The work had been faithfully prosecuted by the native preachers left in charge. The two ordained ministers had baptized eleven hundred and fifty, while thirty-six native assistants reported twelve hundred awaiting baptism.

In 1848, Messrs. Van Meter, Moore, and Benjamin were designated to the Karens at Moulmein, Sandoway,

and Tavoy. Previously, Mr. and Mrs. Harris had come to Moulmein, Mr. and Mrs. Beecher to Arakan. Mrs. Binney had also established a Karen Normal Girls' School in Moulmein.

As the years passed, the Karen Theological Seminary gave evidence of thorough and valuable work. Theological training classes, preparatory to the higher instruction, were maintained at Tavoy and Sandoway.

The disparity of results among Burmans and Karens was very striking. While much more of labor and money had been expended on Burmans, there were, at the close of 1847, six thousand and ninety-three Karen church members, to two hundred Burmans. Dr. Francis Mason writes: "I presume I have preached the gospel to more Burmans than Karens, and I have baptized about one Burman to fifty Karens. The reason of the great difference is the difference in the preparation of these two nations for the gospel. The Burmans are our Pharisees and Sadducees—the Karens our publicans and sinners."

The "grace of giving" was from the first exemplified among the Karens. It was estimated that the Karen Christians of Tavoy were giving twice as much in proportion to their ability as American Baptists. Not only were chapels built, and native pastors supported, but aggressive foreign mission work carried on. In the Bassein district, since 1848, the Karen pastors have received their entire support from the churches. In 1850, a

Karen Home Mission Society was formed, entirely under Karen direction, and the determination expressed, to send out missionaries, till "every Karen family shall have seen the light of God."

The Sgau Karens had the entire Scriptures in 1853, and the Pwo Karens the New Testament, besides much other literature. Never was the Bible more treasured than by this people.

The second Burman War, in 1852, brought renewed suffering to the Karens. The Burmans suspected them of sympathy with the English, and perpetrated horrible cruelties. The English, after the conquest of Pegu, recognized the valuable aid the Karens had given, and accorded them full protection. The centre of the Karen mission was removed from Sandoway to Bassein, by Messrs. Abbott and Van Meter. Here the Pwo Karens could be reached as well as the Sgaus, and they received the gospel readily.

At the solemn six weeks' deliberation of the missionaries in Burma with the Deputation from America, in 1853, the Karen interests occupied much of the time. Some decisions were made, which time has modified; and a few of the missionaries refused to accept the rulings of the Deputation. This caused much conflict for many years, but time has healed all the differences. It cannot be denied that the general interests of the work were greatly advanced. It was decided that Rangoon, Bas-

sein, Henzada, and Shwegyen were to be permanent Karen stations. Mergui was abandoned, becoming part of the Tavoy field. The Karen press was removed from Tavoy to Moulmein, which was henceforth to be the centre of publication for all Burma. Native agencies were encouraged; normal and primary schools were to be, as far as possible, self-supporting. Boarding schools, and the teaching of English in mission schools, were not approved. The Seminary at Moulmein was to constitute a general Karen Theological School for all Burma.

In consequence of the action of the Deputation, Messrs. Vinton and Harris, Miss Miranda Vinton, and a few others, withdrew from the service of the Missionary Union, although continuing in noble and effective service on the field. In 1854, the Theological Seminary, for a while suspended, was re-opened under charge of Dr. Wade. Kemmendine, a suburb of Rangoon, was made the headquarters of the Rangoon Sgau Karen Mission. The funds raised for the support of the Vintons, at this point and of other seceding missionaries, were transmitted through the Free Mission Society, as were those for Messrs Harris and Beecher, a little later. Mr. Harris, in Shwegyen, was afflicted by the death of his wife. He committed his motherless children to the care of Miss Miranda Vinton, just leaving for America. On her return, she became the wife of Mr. Harris.

Dr. Mason, appointed to Toungoo, was only able to

organize the station when he was compelled to go home, leaving the mission in charge of Sau Quala, an eminent Karen preacher. In two years, more than two thousand had been baptized. At every one of the five stations there was a blessed work.

In the Rangoon district, twenty churches were formed and more than a thousand baptized the first year. Mr. Brayton, designated to the Pwo Karens of this district, settled at Donabew, as a point from which they were easily accessible. Little mission work had been done among this tribe.

At Henzada, Mr. Thomas found willing listeners among a large Karen population, and signs of harvest appeared.

In Moulmein, Dr. Wade continued in charge of the Karen Theological Seminary until the return of Dr. Binney in 1860. This institution had grown in value and importance with the rapid growth of the Karen missions.

At Bassein, six hundred and forty-four baptisms were reported and self-support agreed upon. In their own words: "For preachers, pastors, and ordained ministers, we shall expend no more of the money of our American brethren." This principle of self-help prevailed at Tavoy, Toungoo, Shwegyen, and Henzada. The Moulmein Karens are reaching this point more slowly.

Sau Quala worked with marvelous results in Toungoo.

Pressing calls came from every quarter, and he plead with pathetic earnestness for a missionary. Mr. Whitaker went to take general charge of the field, while a graduate of the Theological Seminary was sent to assist San Quala. The number baptized under his incessant labors was nearly fifteen hundred.

The Karens in certain provinces were deaf to the gospel. Such a region was that south of Tavoy. Wherever the Karens have received Buddhism, they reject Christianity. This hinders the work among many of the Pwos, and especially among the Burmans.

August 15, 1857, Mr. Whitaker gave up his life for Toungoo. Fever, contracted in mountain tours, brought his useful career to a sudden close.

Mr. Vinton died in 1858. A man of intense earnestness, positive convictions, and fiery zeal, he was wholly consecrated to his work. Idolized by the Karens, his harvest of souls was great.

In 1860, the Theological Seminary was removed to Rangoon, Dr. Binney again at its head. Dr. Wade took up the work of preparing commentaries and other books needed by the theological students. In 1862, the mission press was also removed to Rangoon, the most accessible point in Burma.

In 1860, ten hundred and ninety-six were baptized in the Toungoo district, and the work extended far into the interior. The Red Karens claimed attention. The first

Red Karen tract was printed this year. A view of the Toungoo field revealed fifteen different Karen tribes asking for the gospel. Two hundred and sixty thousand Karens were accessible to the missionary! This year Mr. Cross removed to Toungoo.

In his early missionary life Dr. Wade reduced the Karen language to written forms. In 1860, he prepared a Karen grammar, a great achievement, and invaluable in school work. The Van Meters returned to Bassein, to work specially for the Pwo Karens. The "Morning Star," their own paper, was prized by the people. Dr. Wade was for many years the editor.

QUESTIONS.

1. Why was a trained Karen native ministry greatly needed?
2. What missionary had given training in private classes?
3. By whom, when, and where was the Karen Theological Seminary opened?
4. Give account of the preparatory school.
5. What results did Mr. Abbott find on his return from America?
6. Give the roll of new missionaries.
7. What was the character of work in the Theological Seminary?
8. What caused the disparity of results among the Burmans and Karens? Give Dr. Mason's opinion.
9. Note some of the beginnings of self-support among the Karens.
10. Relate the beginnings of foreign mission work.
11. What year was the entire Bible given to the Sgau Karens?
12. What portion was about the same time given the Pwos?
13. What renewed sufferings did the war in 1852 bring the Karens, and what recognition by Government?
14. When and by whom was the removal of the Karen mission from Sandoway to Bassein?
15. Give results of the visit of the Deputation.

16. What Society transmitted funds for the support of the seceding missionaries?
17. What eminent Karen preacher labored in Toungoo? What were the results?
18. What record the first year of the re-opening of the Rangoon district?
19. What was the location of the Rangoon Pwo Karen work? Who were in charge?
20. Who was the Henzada Karen missionary?
21. What is said of the Karen Theological Seminary?
22. Give the decision of the Bassein Karens regarding self-support.
23. In what other place did this principle prevail?
24. Give account of Sau Quala and the Toungoo field.
25. Tell the story of Mr. Vinton's life and death.
26. In what year was the Theological Seminary removed? where, and under whose charge?
27. What work did Dr. Wade assume?
28. What was the record of 1860 in the Toungoo district?
29. What later work did Dr. Wade accomplish?

SUPPLEMENTARY READINGS.

Missionary Sketches. The Vintons and the Karens. The Story of the Karen Mission in Bassein.

CHAPTER XII.

SUCCESS IN ADVERSITY.

DURING the years of the civil war in America, the straitened treasury of the Missionary Union greatly hampered mission operations. Retrenchment was imperative to a degree that was nearly fatal to certain departments. Many schools were closed, less printing done, fewer native agencies employed. Much sickness left the stations of Tavoy and Shwegyen for several years without a resident missionary. This state of affairs rendered imperative the better support of the Karen Theological Seminary, since the Karen tribes, if evangelized at all, must be reached by their own countrymen. Yet the financial stringency compelled almost fatal retrenchment, even here. In fact, during these years of bloodshed and civil strife at home, the missionary field presented a panorama of languishing interests, and almost fatal impoverishment.

In 1861, Rev. J. B. Vinton came to Rangoon to carry on the work of his lamented father, associated with his mother, and Mr. and Mrs. Luther. This was a mission, as we have seen, supported by independent funds, and was remarkably successful. A normal school for Karen

lads was established at Moulmein. The churches supported a Young Men's Normal School at Toungoo.

One month after Mr. Carpenter reached Rangoon, he gives this pen-picture:

"I wish you could see Dr. Binney's sixty-two barefooted, bare-legged students of theology. They are all crowded into a one-story building. They probably do not taste of meat once a week. Their food consists mainly of paddy (unhulled rice), which they pound out for themselves. They submit to all this cheerfully, and dig like good fellows for the sake of knowledge, and the ability to read understandingly, and expound to their countrymen the Karen Bible."

Meanwhile, the work was making progress among the Pwos. In 1863, the Pwo churches in the Bassein district formed a separate Association.

Trouble was at hand in Toungoo. Mrs. Mason, so long a faithful and earnest Christian teacher, laboring under mental derangement, taught strange and fatal delusions to her trusting Karens. This resulted in an almost general defection of the churches under the care of the Masons. Dr. Mason did not seem to realize the danger of her course, and it became a painful necessity to withdraw the patronage of the Union. In later years he saw his error, and sought to undo it as far as possible. He died in the service of the Missionary Union.

In 1866, Mr. Harris was re-appointed a missionary of

the Union, and returned to Shwegyen. The devoted Karens remembered his former faithful labor among them, and, in 1865, entreated his return, contributing one hundred dollars toward his passage. Their letter touchingly closes thus: "Dear brethren and sisters, in every place, great and small, male and female, have pity upon us, pray for us, and assist us in getting back our teachers."

In 1865, Mr. Bunker was sent to the Red Karens, with headquarters at Toungoo. His musical training, teaching them to sing part-music, was most attractive to the music-loving Karens.

Dr. Binney retired from the theological seminary this same year, on account of Mrs. Binney's health. Rev. C. H. Carpenter and Rev. D. A. W. Smith, who had been associated with him for three years, assumed the charge. A few months later Dr. Binney returned to Burma, and Mr. Smith removed to Henzada to take the work of Mr. Thomas, who had been transferred to Bassein.

For thirteen years the Bassein Sgau Karen Mission had been separated from the Missionary Union. It will be remembered that Rev. Elisha L. Abbott was the founder of the mission, a true spiritual father. He spared not himself, but labored on until body and spirit alike failed. Listen to his parting words to his beloved Karens:

"The kingdom of Christ is here in Bassein. You

must care for it, and labor for it faithfully. If his kingdom prospers, it will prosper through your efforts. If it is destroyed, it will be at your hands." Mr. Abbott died in America in 1854.

Rev. J. S. Beecher, associated with Mr. Abbott in the hearts of the Karens, hastened at their call. But events caused him to enter the service of the American Baptist Free Mission Society. This change of relation, so fraught with pain at the time, was the Providence that threw the Karen churches upon themselves, and developed their splendid system of self-support. Mr. Beecher continued the work along Mr. Abbott's successful line. He established the Sgau Karen Normal and Industrial Institute, so flourishing in these later days. The Karens paid for the school buildings. In recognition of Karen loyalty and service during the war, Government granted them a beautiful site of ten acres, free from taxes as long as used for missionary purposes.

Mr. Beecher's health failed in 1866, and he left Burma, never to return. Two marble tablets, side by side, on the west wall of the fine memorial hall in Bassein, commemorate in loving words these two heroes who gave their lives to the Bassein Karens.

Lapse of time had softened differences, and there is reason to believe, if Mr. Beecher had lived, he would have returned under the Missionary Union. The Bassein churches wrote an appeal to the executive committee,

asking that Mr. Thomas, of Henzada, be sent them. It was the Lord reinstating the Missionary Union in its old field. When the appeal came, Mr. Thomas, with broken health, was about leaving for America. It seemed like the voice of Providence, and hoping that strength would come from change of location, he removed, as has been seen, to Bassein. But the delay cost his life the next year.

Who should succeed him? This was the subject of anxious debate at the meeting of the Burman Baptist Convention, held at Bassein, November, 1868. Then it was that the ocean cable did its first missionary work. The executive committee in Boston gave answer to the problem in the dispatch, "Carpenter transferred to Bassein, Smith to Rangoon." The Bassein Karens were joyful, the Henzada Karens cast down at losing the teacher they had learned to love. They wished to raise immediately the money to cable back a protest, but wiser counsel prevailed, and they communicated by letter.

In 1869, Mr. Norris removed from Moulmein to take charge of the work in Tavoy. Rev. S. B. Rand was this year established at Moulmein. In 1870, the sad Henzada Karens were rejoiced by Mr. Smith's return, another cablegram saying, "Go." As a new departure, they were made the almoners of their own contributions. The result was most gratifying, as a step toward independent action.

Self-support in the Bassein Mission continued its wonderful development. In 1868, the Missionary Union purchased the property held by the Free Mission Society, and assumed full control. The independence of the churches in providing largely for their own religious needs is remarkable in a poor people, as heavily taxed as any people in the world. Their chapels, long built by themselves, are better than their own dwellings. They are more anxious for education than in any other province. Schools they will have, with the best teachers to be secured.

When Mr. Carpenter reached Bassein, in 1868, he found the school buildings nearly in ruins. He proposed a plan whereby in ten years commodious buildings could be secured without expending a dollar of American money. At first they were appalled by the magnitude of the undertaking, but the result was so overwhelming, that they willingly assumed the endowment of the school. Not only did they contribute to these home interests, but they also sent missionaries into the regions beyond.

Shwegyen was not far behind. Pastors and churches, out of deep poverty, raised about three thousand rupees, and appointed a committe from among themselves to distribute this fund, relieving the Missionary Union of any appropriation, either for schools or native preachers.

QUESTIONS.

1. What was the effect of the straitened missionary treasury?
2. What special events in 1861?
3. Give Mr. Carpenter's pen-picture of Karen theological students.
4. What progress among the Pwos?
5. Describe the defection in Toungoo.
6. State facts regarding Mr. Harris' return.
7. What is said of the Toungoo Red Karens and their missionary?
8. What changes in the Karen Theological Seminary?
9. Tell the story of the Bassein Sgau Karen Mission, and the grand results accomplished.
10. What was the first missionary message of the ocean cable?
11. What changes at Moulmein and Tavoy?
12. What is said of the Henzada Karens?
13. What further facts regarding self-support in the Bassein Sgau Karen Mission?
14. Give outline of Mr. Carpenter's plans, and their results.
15. What is said of Shwegyen?

SUPPLEMENTARY READINGS.

Missionary Sketches. Self-support in Bassein. The Vintons and the Karens. The Story of the Karen Mission in Bassein.

CHAPTER XIII.

SUNSHINE AND SHADOW.

IN 1870, a memorial was addressed to the Missionary Union, by the missionaries, regarding the imperative need of higher education among the Karens. The Roman Catholics offered this advantage, and in self-defense the Baptists must give their converts equal opportunities. As a result, the Rangoon Baptist College was formally opened May 28, 1872, under charge of Dr. Binney and Rev. John Packer.

The year 1871 was a notable year in Karen annals. The Rangoon Sgau Karen work was re-united with the Missionary Union, after a separation of seventeen years, and Mr. Vinton appointed its missionary. The churches in Toungoo, led away by Mrs. Mason, nearly all came back to their old faith, and Dr. Mason was re-appointed. It was also the year of the organization of the Women's Societies, whose work has been most extended among the Karens. Mr. Cross revised the New Testament, making a reference edition.

Mrs. Van Meter, laboring alone for the Bassein Pwo Karens, while her husband sought health in America, received the crushing news of his death. Instead of

going home, she begged for an associate for the field she loved better than life. In a little over a year, she followed her husband, the last survivor of the three missionary couples associated in Sandoway in early days.

Mr. Norris left Tavoy with broken health in 1871. The Carpenters went home on furlough the next year. Mr. Hopkinson arrived in Bassein just after their departure. Miss A. L. Stevens was the first gift of the Woman's Board to the Bassein Karens.

Dr. Wade died in 1872, having been a missionary for over fifty years. The Karens have reason to bless his memory as the man who reduced both the Sgau and Pwo Karen dialects to written form, and prepared a Karen grammar. The Karen Thesaurus, a work in five volumes, is of incalculable value. His labors, both literary and evangelical, are beyond enumeration.

A bird's-eye view in 1873 shows interesting advance. The lady teachers at nearly every station are representatives of the Women's Boards. At Moulmein, we find the Sgau Karen department in charge of Rev. S. B. Rand and his sister, Miss C. H. Rand. We see Tavoy sitting in loneliness. The eyes of the Karens are turned longingly toward America for a teacher. Its twenty-three churches need more shepherding than the twenty-one native preachers can give.

The Bassein Sgau Karen work we find in charge of Mr. Hopkinson, and the Pwo Karen under care of Rev.

Sabin T. Goodell. The wise plans of Mr. Carpenter are being carried on successfully. Rev. D. A. W. Smith, still at Henzada, is aided in school work by Miss De Wolfe. The work is also steadily advancing at Shwegyen. Mr. Harris, the veteran, labors on, laying broad and deep foundations for the future independence of the churches. Rev. B. P. Cross is designated to Shwegyen.

We close this view of the work in 1873 with a glance at Toungoo. It has had a checkered history since its founding in 1853. We find Dr. Cross in charge of the Sgaus, aided by Miss Shaw. Dr. Mason, in declining health, is preparing a Karen concordance. Those drawn away in the great apostasy led by Mrs. Mason are fast returning. Rev. Alonzo Bunker, aided by Misses Eastman and Butler, is in charge of the Red Karen work.

For years a great desire had been felt to reach the Karens in Siam. When the Carpenters left Burma in 1872, they went by way of this country, that they might visit the Karens beyond the border. Their trip from Moulmein to Bangkok covered six hundred and twenty miles. On their way they scattered precious seed, trusting God for the harvest. Two months were thus spent for the Siamese Karens.

This same year, the plan of weekly "pice" offerings (a pice is a fraction of a cent) was tested in Henzada. This was given in addition to the regular tithe offerings. In one year, this fund amounted to the sum of five hun-

dred rupees. It was applied toward the erection of school buildings.

Miss Stevens, a worker of rare ability, was compelled to leave Bassein, utterly prostrated. Denied the privilege of working abroad, she is doing good service in the home department.

Mr. and Mrs. Carpenter returned to Burma in 1874, accompanied by Miss Helen Watson, for Henzada. Mr. Carpenter was president of Rangoon Baptist College until 1875. The question of removing the college to Bassein having been decided adversely, he resigned and returned to Bassein.

In 1874, Dr. Mason died at Rangoon. When he first reached Burma, in 1830, he took the Karen work from the dying hand of Mr. Boardman. He planted the Toungoo mission in 1853. His last work was to remove to Upper Burma, in the hope of planting a station among the wild Ka Khyens. Before he could accomplish this, however, the Master called him home.

A severe famine in the Toungoo district brought distress and danger. Great fatality among the Christian Karens was only averted by the concerted action of all the Baptist churches in Burma in sending relief.

In 1875, the gifts of the Bassein Karens averaged four rupees per member, given out of deep poverty.

Dr. Binney returned to America in 1874, and Mr. Smith was called from Henzada to become president of

the theological seminary. Dr. Binney had been for thirty years connected with this special work, of such vital importance to the evangelizing of the Karens.

Mr. Rand, of Moulmein, after an unavailing struggle with disease, was driven home in 1876, leaving Mr. Colburn and Miss Rand in charge of the work. Mrs. Cross having been removed by death, Mr. and Mrs. B. P. Cross were transferred from Shwegyen to Toungoo, to be associated with Dr. Cross in his loneliness. Relieved of touring work, the father devoted himself to Scripture revision.

Mrs. Thomas, returning in 1874, had charge of the Henzada Karen Mission. She inaugurated a plan to have the native pastors give a part of each year to evangelizing labors, accompanied by one or more helpers. More than four thousand rupees were brought in 1876 for religious purposes.

At the Bassein Association, in 1875, the Sgau Karens resolved to raise a special building fund of twenty thousand rupees in three years, for the Bassein Normal and Industrial School. About twelve thousand rupees had previously been raised for permanent school buildings, making a total of about thirty-two thousand rupees for education. The Bassein Pwo Karens were endeavoring to raise seven thousand rupees within three years. A grand offering is thus shown from the Lord's poor.

This same year, Mrs. Thomas made an interesting tour among the mountain Karens in her district. Here the

nation was found in its ancient condition, untouched by the uplifting power of the gospel. A religion of superstition kept them in bondage to fear. Such a trip would have been a serious undertaking for a strong man.

After many years of desolation, Tavoy rejoiced in 1876 over Mr. and Mrs. Morrow. It was no slight task to gather up the dropped threads; but it was evident that the Lord had his own, even in Tavoy. Early in 1877, the Crumbs joined the Red Karen Mission in Toungoo.

QUESTIONS.

1. What led to the founding of Rangoon Baptist College?
2. Where was its formal opening? Who were in charge?
3. Why was 1871 a notable year?
4. What is said of Mrs. Van Meter?
5. What changes in Bassein?
6. Give sketch of Dr. Wade's life, and date of death.
7. What of Moulmein in 1873?
8. What of Bassein, Henzada, and Shwegyen?
9. What of Toungoo?
10. Describe the Carpenters' tour in Siam.
11. What new plan of finance in Henzada, and what results?
12. What is said of Miss Stevens?
13. What was Mr. Carpenter's temporary work, and why did he resign it?
14. Give sketch of Dr. Francis Mason's life and death.
15. How did brotherly love save life in Toungoo?
16. What were the average gifts of Bassein Sgau Karens in 1875?
17. What is said of Dr. Binney?
18. Who became President of Karen Theological Seminary?
19. What changes at Moulmein and Toungoo?
20. What is said of Mrs. Thomas and the Henzada mission?
21. What new undertaking of Bassein Karens in 1875?
22. Describe Mrs. Thomas' remarkable tour.
23. What is said of Tavoy and Toungoo?

SUPPLEMENTARY READINGS.

Missionary Sketches. Self-support in Bassein. Life of a Working man, by Dr. Francis Mason.

CHAPTER XIV.

LOOKING BEYOND.

THE opening of the Ka Khyen field seemed to the Karens the call to mission work. They assumed it with great enthusiasm, although bearing weighty financial burdens of their own. Men volunteered to go among this stranger people, and the churches promised to sustain them. Speh was the first Karen missionary to go into the hills. The Ka Khyens received him cordially, and promised to feed him.

Dr. Binney, aged and feeble, sailed again for Burma, in 1877, hoping for a lease of life to finish certain Karen text books. But it was not to be. He died on shipboard, eight days before the steamer reached Rangoon. His work in training Karen preachers has left its lasting impress upon Burma. Mrs. Binney remained to finish, as far as possible, his work.

November 16, Mr. Goodell died at Rangoon, whither he had gone for medical aid. The Bassein Pwo Karens were in mourning for their beloved teacher, whose five years service had ended with his life.

Mr. Bunker was obliged to leave Toungoo, in 1858. He writes: "It is many times harder to leave my work

here to go home, than it was to leave home in the beginning. I would not do it if I was not compelled."

In January, 1878, three Karen men were needed immediately for Upper Burma. To this simple, home-loving people, the going into the Ka Khyen hills meant exile quite as truly as the outgoing of an American missionary to Burma. After much prayer and solemn appeal, two young men from the seminary were sent. Others held themselves in readiness to go when needed.

The year 1878 was the jubilee of the Karen mission. Fifty years before, May 16, 1828, Ko-thah-byu, the first convert, was baptized by Mr. Boardman, and afterward, by his zeal and missionary spirit, won the name of the "Karen Apostle." This jubilee year found the number of Karen Christians to be over twenty thousand. The fine commodious building erected by the Karens for the Bassein Normal and Industrial Institute was dedicated on this anniversary day, free of debt, and called the Ko-thah-byu Memorial Hall. It will accommodate three hundred boarding pupils. During this jubilee year, the Bassein Karens contributed fifty thousand rupees for religious and educational purposes. Later, came the E. L. Abbott Endowment Fund, which in 1884 amounted to thirteen thousand six hundred and ninety-nine dollars and fifty cents. The Toungoo Karens also sent two of their number into Karenee as missionaries. Others made preaching tours among the villages.

Another native preacher labored among the Padoungs. A month of field work by Mr. Smith, and the two upper classes from the seminary in a needy part of the Henzada field, resulted in much good.

Mr. Freiday writes in 1878: "Thank God, Brother Carpenter's Bassein Karens have adopted the Ka Khyens as their mission field, for this secures the Ka Khyen mission prayers, men, and money in an unusual degree; as the Bassein Christians are not accustomed to look back when once they put their hand to the plow."

Another signal event in 1878 was the completion of the Bible in Pwo Karen by Mr. Brayton. The undertaking had covered thirty years of assiduous work, carried on in connection with the varied duties of a general missionary. In 1879, Rangoon Baptist College possessed a new and commodious building.

A mysterious disease called beri-beri caused great mortality and suffering among the students of the theological seminary. For years, varying plans were tried for its removal, but in vain, and the final result was the purchase, in 1890, of a new location at Insein, nine miles from Rangoon, on the Prome Railroad, and the gradual removal of the school from the infected buildings.

In 1879, Rev. J. T. Elwell and wife took Mr. Goodell's Pwo Karen work in Bassein. A new station, Maubin, was opened among this tribe, by Rev. W. Bushnell and wife.

At Toungoo, the Red Karen work was successfully carried on by Misses Eastman and Ambrose. Mr. Bunker returned in 1880.

In April, 1880, the Carpenters made a long desired trip into the Ka Khyen country, to look after the Karen foreign mission work in the hills. Most gratifying success was apparent. A little later, broken health drove them to America. Rev. W. I. Price, of the Telugu mission, was transferred to Shwegyen.

Dr. Vinton was most indefatigible in jungle work. Malarious regions did not turn him back; the sure prospect of jungle fever did not keep him from those he sought. He writes in 1881: "If you do not hear from me, take it for granted that Vinton is in the jungle, with headquarters on his elephant's head, and you will not be far wrong."

Rev. W. F. Thomas and wife came to Henzada in 1880, to the great joy of his mother, heroically working alone. Immediately they set out for the jungle in company.

One marked feature of the Karen churches was the careful examination of candidates for baptism. This resulted in a strong and spiritual membership, with little need for discipline.

In 1881, at the request of the Burma Baptist Convention, Messrs. Bushell and Webster made a tour among the Karens of Northern Siam. They found large com-

munities accessible to the gospel. They baptized seventy, and organized three churches. An attempt to prosecute the work by purely native agencies having failed, the Websters removed three years later to Chiengmai.

Dr. Vinton, in 1882, expressed great joy over the baptism of some pupils from the Sgau Karen school in Kemmendine. He says: "I dearly enjoy the privilege of baptizing any true convert; but a new thrill of pleasure comes when I feel that I am putting 'sanctified brains' under the water."

This year Mr. Frank Phinney was appointed to the superintendency of the mission press in Rangoon, rendered vacant by the retirement of Mr. Bennett. The press of the Missionary Union is the only one in the world printing in the Karen and Shan language.

Three of the students in the Theological Seminary this year were Karens from far-distant Siam, sent by their Chiengmai brethren for two years' study. Rev. B. P. Cross and wife were transferred to Rangoon College.

In 1883, there was great advance among the Pwo Karens in Bassein. They organized a missionary society. Circles were formed among the women, and bands among the children. The Pwo Karen Bible, translated and revised by Mr. Brayton, assisted by his daughter, Mrs. Rose, was published.

Mrs. Binney died May 18, 1884, in Rangoon. After the death of her husband she devoted herself to com-

pleting his literary undertakings. Her life was blessed in labors and results, and her memory is precious in Burma.

Mr. Webster gives the story in brief of the mission in Northern Siam:

"An almost wholly native agency, operating at twenty-five days distance from headquarters, three years time; result, one hundred and sixty church members, two churches, two schools, and several men who show exceptional gifts as evangelists. This work is supported by Burman churches, in connection with the Karens."

We have already noted the Bassein Karen foreign mission among the Ka Khyens. A third field was occupied by the Henzada Karens, the work having been originated by Mrs. Thomas, and lies among the Chins in the western valley of the Irrawaddy, extending into Arakan. In 1884, were reported four Chin churches, largely the result of native effort. This interest among the Chins of Arakan led to the re-establishment of the old Sandoway mission, the healthiest spot in the province, which in earlier days proved such a graveyard of missionaries.

Mr. Crumb, missionary to the Red Karens in Toungoo, reported his native preachers doing mission work in Karenee. Seven men were laboring in different directions, and doing much good.

In 1886, Upper Burma was annexed by the English, throwing a vast region open to the gospel.

A movement was made the same year to throw the support of the Theological Seminary upon the Karens. The Bassein Sgaus pledged about one thousand rupees, and the other districts were asked to apportion the amount needed among their membership. The gratifying response showed that systematic and persistent effort on the part of the pastors would bring in funds sufficient to make the seminary a mighty power. Diplomas were given the graduates this year for the first time. The graduating exercises would not have done discredit to an American seminary. Its standing was rising to the level of schools in the home-land.

QUESTIONS.

1. Describe the opening of the Ka Khyen field by the Bassein Sgau Karens.
2. Give the circumstances of Dr. Binney's death.
3. What is said of Mrs. Binney?
4. What bereavement befell the Bassein Pwo Karens in 1877?
5. Give Mr. Bunker's parting words.
6. Tell the story of the consecration of Karen foreign missionaries for work in Upper Burma.
7. Describe the grand results of the jubilee year of Karen foreign mission work.
8. What does Mr. Freiday say in regard to the Karen Ka Khyen Mission?
9. What signal event in 1878?
10. What is said of beri-beri, and what removal did it make necessary?
11. What of Pwo Karen work in 1879?
12. What of Red Karen work in Toungoo?
13. What trip by the Carpenters in 1880?
14. What marked feature among Karen churches?
15. What is said of the work among the Karens of Siam?
16. What joyful experience did Dr. Vinton relate?
17. Give facts regarding change of superintendency of Baptist mission press in Rangoon.

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18. What three foreign students in Karen Theological Seminary in 1882? Who sent them?
19. What advance is noted among Bassein Pwo Karens in 1883?
20. When did Mrs. Binney die, and what had she accomplished?
21. Give the story of Northern Siam Mission.
22. Note the new foreign mission fields undertaken by Karens.
23. What important political event in 1886?
24. What is said of the Karen Theological Seminary?

SUPPLEMENTARY READINGS.

The Vintons and Karens. Self-support in Bassein. History of Bassein Karens. Twenty-six years in Burma, by Mrs. Binney.

LEAFLETS.

Mrs. J. P. Binney. Christianity and Karen women.

CHAPTER XV.

TRIAL AND VICTORY.

THE annexation of Upper Burma was followed by a period of great excitement and peril Bands of dacoits wreaked vengeance on the Christian Karens, especially in Shwegyen and Toungoo districts. But the Karens, directed by their missionaries, rose to the occasion, and by brave defense, and equally brave aggression, aided Government in restoring order to the land. A missionary writes:

"It is a fact that the Karens, without exception, muster on the English side, and all through these mountains, have done what the English soldiers have failed to do: they have put down the dacoits. So the Karen hills are becoming, by virtue of the Karen Christians, a vast fortification to the British Government; but which, if held by the Burmans, would become a vast, impenetrable den of thieves.

"More than once, the missionaries were compelled to take up arms, and aid the Karens, in self-defense. From being an oppressed, obscure people, the events of the war have pushed them into noble prominence."

A sad loss was sustained in the death of Dr. Vinton at

Rangoon, in 1887. The dacoit perils taxed the missionaries to the utmost. Dr. Vinton held a position of peculiar responsibility, both to the Karens and to Government. His influence over his people was absolute. He spoke the language like a native, and wrote many beautiful hymns. His large plans for future work were cut short by his sudden death; and all Karen land was in mourning.

The first scholarships in the Karen Theological Seminary were given by two natives; one a Christian deacon, who gave one hundred and fifty dollars, wishing the avails given to some needy student from the Moulmein district. The other was a like amount from a heathen, for the same purpose.

The year 1887 was one of progress. New stations were opened, and the great opportunities were like a bugle call to the Christians of America, summoning them in the name of their God to set up their banners.

After eight years' faithful labor in Moulmein, Dr. Mitchell was compelled to leave her work in Burma for a time. It had long been self-supporting, paying her salary and that of her assistant, Dr. Shaw Loo. She was the second of a line of medical missionaries, sent by the women's societies, and this experiment had proved a triumphant success. More than one thousand patients had been treated at the dispensary in 1887.

Mrs. Vinton, who so nobly carried on her husband's

work after his death, returned to America. From the beginning of the Rangoon Sgau Karen Mission, it had been in charge of but two persons—Justus H. Vinton, and Justus B. Vinton, father and son. Their monument is in the devoted Karens, who, though stricken, rallied to make good their loss by greater effort.

At Christmas, 1887, the Bassein Karens observed their Jubilee. The gospel was first preached within the boundaries of the Bassein district, Christmas Eve, 1837, by Rev. E. L. Abbott. Christmas Eve, 1887, watch meetings were held in many places, attended by thousands. Special thanksgiving services were held on Christmas Day, and the anniversary was both joyful and profitable.

A new station was opened for the Chins, at Thayetmyo, in Upper Burma. This people inhabit the western Yoma mountains, between Burma and Arakan. The missionaries in charge are Rev. A. E. Carson and wife.

In April, 1888, the beautiful Pwo Karen chapel in Bassein was dedicated, free of debt. The sermon was preached by the venerable Brayton, who had come to the Pwo work fifty years before. The chapel cost five thousand dollars, one-third contributed by the Karens. The upper story is the chapel, with beautiful schoolrooms below.

At a meeting of the Rangoon Sgau Karen Association, it was enthusiastically decided to erect a "Vinton Memorial" on the missionary compound. This was to take the

form of a large school building, in memory of the three Vintons—father, mother, and son. At this meeting, fifteen hundred dollars was pledged as an earnest of the larger amounts to follow.

Mr. Thomas returned from a brief furlough in 1888, and located in Sandoway, laboring for the Chins and Arakanese.

In 1889, came an appeal for five hundred dollars to build a Baptist chapel in Hammerfest, Norway, near the Arctic Circle. The various Sunday-schools in Rangoon, Karen, Burman, and English, responded with sixty-six dollars and thirty-eight cents as their contribution, the tropics aiding the polar regions.

This same year was organized the Arakan Baptist Association, with ten churches. The foreign mission spirit had here also an early development.

A movement was inaugurated in the Tavoy district of the greatest value to the Karens. Government granted Mr. Morrow two thousand acres of land, on which to locate certain of the Karen Christians, teaching them improved agricultural methods. As the Karens are the farmers of Burma, much is expected.

The Henzada Karens erected a beautiful chapel schoolhouse as a "Thomas Memorial." This Associational district was divided, the other half being the Tharrawaddy district, with headquarters at Zigon, under charge of Rev. W. C. Calder.

The Sandoway mission embraced six distinct nationalities—Chins, Arakanese, Burmese, Karens, English, and Telugus. The Ka Khyens had as missionaries in Bhamo, Rev. W. H. Roberts and wife, besides two lady teachers.

In 1889, the Bassein Karens completed a large and beautiful hospital as the "Carpenter Memorial," besides bearing much expense in other directions.

In 1888, Mr. Denchfield was put in charge of the Rangoon Sgau Karen work. In 1890, Mrs. Vinton returned. Mr. and Mrs. Seagrave were also designated to this mission. The family relation to the work continued, Mrs. Seagrave being a daughter of Mrs. Vinton.

At the Fourth Annual Conference of Baptist Missionaries in Burma, a scheme of uniform Bible study for all the mission schools was adopted. Henceforth, Burman, Karen, Shan, Ka Khyen, Telugu, and English scholars will all study the same daily Bible lesson.

Mrs. Brayton died at Rangoon in 1890, after forty-eight years active service in Burma among the Pwo Karens. Thus was another link broken with the pioneer days, Mrs. Brayton having gone to Burma when Dr. Judson and Sarah B. Judson were in the full tide of their usefulness.

The statistics of the Karen mission for 1891 show thirty-six missionaries actually on the field, one hundred and twenty-two ordained and three hundred and twenty-

two unordained native preachers, four hundred and ninety-six churches, and twenty-seven thousand and forty members.

The Theological Seminary appeals for a fitting building for its beautiful site at Insein. Prof. E. B. Roach is president of Rangoon Baptist College. Prof. D. C. Gilmore and wife have been added to the faculty.

New tribes of Karens are being reached. The Kachin work, carried on as a foreign mission by the Bassein Karens, has now an association of its own. A constantly increasing demand for higher education is a prophecy of future power and efficiency for the Karen nation.

QUESTIONS.

1. What followed the annexation of Upper Burma?
2. What is said of Karen aid given the Government against the dacoits?
3. Give a sketch of Dr. Vinton's work, and date of death.
4. Tell the story of the two first scholarships in Karen Theological Seminary.
5. What is said of Dr. Ellen E. Mitchell?
6. What relation had the Vintons borne to the Sgau Karen mission?
7. Describe the Christmas jubilee of the Bassein Sgau Karen in 1887.
8. Give facts regarding new stations for the Chins in Upper Burma.
9. Describe the dedication of Pwo Karen chapel in Bassein, with date.
10. What was the Vinton memorial?
11. How did the tropics aid the polar regions?
12. What event in Arakan in 1889?
13. Describe plan for agricultural instruction in Henzada.
14. What and where was the Thomas Memorial?
15. How and when was the Henzada district divided?
16. What nationalities in the Sandoway mission?

17. What American missionary to the Ka Khyens, and where located?
18. Where and what was the Carpenter Memorial?
19. What is said of Rangoon Sgau Karen work?
20. Give plan of daily uniform Bible study for all the mission schools.
21. What is said of Mrs. Brayton?
22. Give statistics for 1890.
23. What changes in the faculty of Rangoon Baptist College?
24. Give latest facts in Karen work.

SUPPLEMENTARY READING.

Self-support in Bassein. The Story of the Karen Mission in Bassein.

CHAPTER XVI.

LENGTHENING CORDS.

THE Assam mission was established in 1836. The eyes of the Christian world were fixed longingly on China, fast barred against outward influences. The Siam mission was begun as an outpost of China, and it was believed that an entrance to this kingdom might be gained along the paths of inland trade. By planting a series of posts along the Chinese frontier, beginning with Siam, extending northward into Assam, some influences must penetrate the barrier. Also, under the protection of the East India Company, it was thought that missionaries might travel with the caravans that passed yearly into China, and while the mandarians were jealously watching their ports, Christianity might be planted in the heart of the Empire. Another consideration favored Assam. A chain of mountain ranges extends between Assam and Burma. The hill tribes especially were thought to be nearly allied to the Shans, whose language so closely resembles the Burman that missionaries from Burma could learn it readily.

The East India Company had become friendly to missionaries. It was at the urgent appeal of its officers in

Assam, that Messrs. Brown and Cutter went from Burma to Sadiya, in 1836. Captain Jenkins offered five hundred dollars to the mission on the arrival of the first missionary, and a like amount when the printing press was an established fact.

Sadiya is far up the province, on the Brahmaputra, the mighty river whose valley forms the plain of Assam. The missionaries had a long weary journey of four months, toiling against the current in a native boat.

In October, 1836, Rev. Jacob Thomas and Rev. Miles Bronson, with their wives, were sent to this new mission. On the journey up the Brahmaputra, Mr. Bronson was taken ill with fever. In a small boat, with a native boatman, Mr. Thomas hastened on to obtain medicine and help. When within sight of Sadiya, a tree fell across the boat, crushing it, and drowning Mr. Thomas It was a sad blow to the mission, and to the wife and friends left behind. The name of Jacob Thomas leads the death roll of the Assam mission.

The Board instructed the missionaries always to keep in view the possible connection with Burma and China. Mr. Kincaid's trip northward from Ava in 1837 was an attempt to reach Assam. The failure of this attempt had not dispelled the idea.

An insurrection in Sadiya, in 1839, drove out the missionaries, and dispersed the people. The mission was removed to Jaipur, three days journey southward. Here

Mr. Bronson found himself near the Singphos, the tribe to which he had been designated. It was also near the Nagas, a fierce, warlike people, among whom he established a mission in 1840. Soon he moved his family to Namsang, a station in the Naga hills. In May, his sister, Miss Rhoda Bronson, one of the first single lady missionaries, with Mr. and Mrs. Barker, came to Assam. Miss Bronson joined her brother in the hills, but continued fever drove them back to Jaipur, where she died at the end of the year.

It soon became evident that more efficient work could be done in the densely populated plains of Central and Lower Assam, than among the scattered tribes about Jaipur. Mr. Barker settled at Sibsagor, and thither Mr. Brown followed in 1841, Mr. Cutter remaining with the press at Jaipur. Mr. Bronson removed to Nowgong, where were representatives of many tribes, besides the Assamese. Mrs. Bronson opened a large mission school, which educated many of the future native teachers and preachers of Assam. Mr. Brown's especial work was translating; Mr. Cutter's, printing. Portions of the Scripture and schoolbooks were soon in the hands of the people. In 1845, the press was moved to Sibsagor, Mr. Barker locating at Gauhati, the most important town in Central Assam. At each of the stations, a little church was soon organized. The religion of Assam is Brahmanism, with its iron bars of caste. The sowing time was

long; the harvest, like that among the Burmans, slow in ripening.

The first convert in Assam, Nidhiram, was baptized by Mr. Bronson, at Jaipur, in 1841. He took the Christian name of Nidhi Levi Farwell. Batiram, the second, was baptized in Sibsagor, in 1846. Soon he and Nidhi Levi were helping Mr. Bronson in preparing an Assamese hymn book. Nidhi proved a good hymn writer, and rendered invaluable help in translating Scripture. God spared him to Assam until 1873, when this poet, translator, and preacher, went home.

The school in Assam soon grew into the orphan institution, an important factor in the work. The pupils could be kept under the entire control of the missionaries. This meant much, when home influences were altogether degrading. For ten years this school flourished, and from among its pupils were largely the accessions to the church. In 1848, Mr. and Mrs. Stoddard were appointed in charge, while the Bronsons, with broken health, sought rest in America. In 1850, Mr. Daüble joined the mission from the German Lutheran Church, and in 1851, the Bronsons returned, bringing with them Miss Shaw, as teacher in the school. She afterward married Mr. Daüble.

In 1854, the Deputation sent to visit the Asiatic missions came to Assam, and a General Convention was held in Nowgong. To the sorrow of the missionaries, the Orphan

Institution was practically disbanded, and although the action was meant for the best, the Assam mission has ever since been crippled. From the orphans trained in the school came the native Christian helpers, and when that generation passed, none were ready to take their places. Within three years, by deaths, exclusions, and removals, the Nowgong church was reduced to five members, one less than its original number.

The "Orunodoi," an Assamese religious paper, was first published in 1840. In 1853, Mr. Cutter's connection with the mission closed, and Mr. Brown added printing to the translation and preaching. In 1855, he went to America, after twenty years continuous service. His labors had truly been abundant. He had translated and three times revised the Assamese New Testament, besides portions of the Old. The catechism and part of Genesis he had translated into Shan, besides printing and editing the "Orunodoi." In 1851, Mr. Whiting came to Sibsagor, and labored faithfully for ten years. In 1861, he was relieved by Mr. and Mrs. Ward, from Gauhati, who had entire charge for the next seven years.

Assam is a great tea garden. The immense tea plantations bring multitudes of heathen laborers, but they also bring the vices of unchristian Englishmen. Some dissolute tea planters take delight in undoing the work of the missionaries as far as possible; and as all white men stand as representatives of Christianity in the East,

the result is deplorable. Especially in those early days of mission work was the hindrance a serious one. But God overrules even such stumbling-blocks, and multitudes of Assamese have been rescued from heathenism by the faithful labor of our missionaries.

QUESTIONS.

1. Give map-lesson on Assam.
2. Give facts regarding establishment of Assam mission.
3. What relation did the East India Company bear to the new enterprise?
4. Who were the first missionaries?
5. Locate Sadiya. What is said of the journey from Calcutta?
6. Tell the story of Jacob Thomas' death.
7. Why and where was the mission removed in 1839?
8. What effort did Mr. Bronson make for the Nagas? Who were this people?
9. Who joined him, and what cause drove the family to the plains?
10. Give reasons for removal to various parts of Central Assam?
11. Name the localities where missions were established, and the missionaries in charge.
12. What important school was opened at Nowgong, and by whom?
13. What was Mr. Brown's especial work?
14. What is the religion of Assam?
15. Describe Brahmanism.
16. What is caste?
17. Tell the story of the first Assamese convert.
18. What is said of the Orphan Institution at Nowgong?
19. Who assumed charge in 1848?
20. What fate befell the Orphan Institution? What was the result in after years?
21. What is said of Mr. Brown's work in Assam? When did it close?
22. What is the effect of tea planting upon Assam?

SUPPLEMENTARY READINGS.

Assam Jubilee Volume. The Whole World Kin; or, Life of Nathan Brown. Missionary Sketches. Our Gold Mine, pages 296–336.

LEAFLET.

Notes on Assam.

CHAPTER XVII.

PROGRESS IN ASSAM.

MR. BARKER settled in Gauhati in 1843, and, remaining less than six years, died on his return voyage to America. A marble tablet to his memory may be seen in the brick mission chapel erected by European residents. Mr. Danforth arrived in 1848, and labored in this station for the most of the ten years of his stay in India.

The story of Kandura is one of the many thrilling incidents in missionary annals. Soon after locating in Nowgong, while the Orphan Institution was in its infancy, Mr. Bronson noticed among his hearers a blind beggar, of noble appearance, led by a bright boy. The lad was so prepossessing that Mr. Bronson longed to train him for Christ. But every effort to secure the boy failed. To every appeal the father would say, "He is my eyes. How can I give up my eyes?" But later, as he was about to be thrown into prison for debt, he came to the missionary, and agreed to give up the boy, if the debt could be paid. This was gladly done, and Kandura became a member of the school. He was baptized in 1849, was educated entirely in the Orphan Institution,

and proved so capable that a lucrative situation was offered him under Government.

He accepted this for awhile. But he was not satisfied. He had a call to very different work, and finally, resigning his Government position at twenty dollars a month,—large pay for a native,—became pastor of the Gauhati church, at a monthly salary not much exceeding seven dollars. No missionary was at the station. "Can you hold on till some one arrives?" asked Mr. Bronson. "My wish is to hold on till death," was his reply. God gave him his wish, and he was in active service until almost his last breath.

The dreadful years of the mutiny came in 1857 and 1858. The Assam missionaries who remained in the province escaped injury, but were in deadly peril, and had little opportunity to prosecute their work. One after another left the field, until, for nearly a year, Mr. Whiting was the only missionary in Assam.

In 1859, Rev. C. F. Tolman came to Assam. His wife was the daughter of Mr. Bronson. They were appointed to the Mikirs, but the treacherous fever, lying in wait for foreigners, made him its victim on his second tour, and drove him from the hills in two years. He held on until the return of Mr. Bronson and Mr. Ward, leaving the first Assamese and Mikir catechism in press and the manuscript of a vocabulary, then, more dead than alive, sailed for America. He has been denied the privilege

of work abroad, but has done valiant service at home, The year 1863 witnessed the baptism of the first Garo, and the first Mikir converts. In 1864, Rev. E. P. Scott and wife were sent to the Mikirs, but the fever made him its victim in less than two years.

The work among the Hill tribes was gaining in prominence yearly. These tribes did not worship idols, were free from caste, but sacrificed to demons, to appease their wrath and avert calamity. A kind and benevolent Deity did not need worship, according to their idea. Mission work was prosecuted at this time among the Mikirs, the Nagas, and the Garos, at the three central stations, and by tours in the Hills. No station was opened among them until a later date. Mr. Bronson baptized the first representatives from a number of Hill tribes during his long term of missionary service. In 1863, Mr. Stoddard removed to Goalpara, a river station near the Garo country. In 1869, there were forty Garo Christians, five churches, and ten native preachers. Schools flourished greatly.

In 1866, the Assamese-English Dictionary, the fruit of many years' toil by Mr. Bronson, was published. It was a laborious undertaking. He also prepared books in Singpho, Naga, Khamti, and Assamese, and translated many hymns.

The finger of progress touched the sleepy Assam valley, and we find about this time the telegraph joining Gauhati with Boston, while a railroad from Calcutta to the

borders of Assam shortened the distance wonderfully. A railroad route had already been surveyed through the valley. Never again could the situation be so depressing. With Western influences came Western vice as well; but the Western gospel was stronger than all.

In 1869, Dr. Bronson, having buried the devoted wife of his youth, returned to Assam with his daughter Maria. She took up the Nowgong school work with ardor and success. In the same year, Mr. Scott, who had returned a twelve-month before, died of cholera in Nowgong. Mrs. Scott nobly strove to carry on his work, removing to Gauhati, until the needs of her little children compelled her to return home.

Rev. E. W. Clark joined the mission in 1868. From the first, he was strongly drawn toward the Nagas. He located at Sibsagor, taking Mr. Ward's work. But his heart was in the Hills; and in 1876 he established himself at Molung, among the people of his choice.

In 1871, Rev. R. E. Neighbor and wife were sent to Nowgong, as Mr. Scott's successor in the Mikir work. In 1872, Dr. Bronson married Mrs. Danforth, widow of a former missionary at Gauhati. She died in 1874, in Burma, while in quest of health. Maria Bronson had accompanied her; and on the way home, sailing up the great river, she was seized with cholera, and died in a few hours. She was buried at Goalpara, with six wild Hillmen as bearers, and only her stricken father to utter a

word of prayer over her grave. After this double bereavement, Dr. Bronson removed to Gauhati, leaving Mr. Neighbor alone at Nowgong. Later, he married Miss Mary Rankin, a missionary of the Society of the West, and gave Assam a few more years of labor. He died in America, November 10, 1883. In his last days, his weakened mind was in dear old Assam. He imagined himself as talking with the native Christians, and arranging for a jungle tour. This delusion mercifully lasted till his soul passed into the clear light beyond.

In 1875, Miss Anna Sweet came to Nowgong, to take up zenana and school work, while Miss Orrell Keeler labored for two years at Gauhati, and then joined Miss Sweet at Nowgong. The year 1877 was notable for the first ordination of Assamese preachers. A council of missionaries and churches met at Gauhati, and ordained Kandura, of whom we have heard before, and Charles Sonaram. Charles became pastor of the Nowgong Church, and continued in the office until his death, in 1881. Rev. M. B. Comfort and wife joined the mission in 1867, and gave seven years of service. Mr. and Mrs. Neighbor were forced to leave in 1878, leaving Miss Keeler alone until the arrival of Rev. P. H. Moore and wife in 1880.

Mr. Gurney finished the translation of the Bible into Assamese, June 21, 1888, having carried it on as best he could, with other overwhelming burdens thrown upon him, since 1874. The New Testament had been trans-

lated and revised by Dr. Nathan Brown years before; and several books of the Old Testament had also been translated. Mr. Gurney's portion was twenty-nine and a half books. Still further revision was necessary, before it could be put to press.

QUESTIONS.

1. What is said of Mr. Barker?
2. When, and how long did Mr. Danforth labor?
3. Give the story of Kandura.
4. What was the effect of the mutiny?
5. Sketch Mr. Tolman's work. Who were the Mikirs?
6. What is said of the hill tribes?
7. Who baptized the first representatives from many hill tribes?
8. When, and by whom, and for whom, was Goalpara opened?
9. What is said of Mr. Bronson's work?
10. What Western elements of progress touched the Assam valley?
11. What is said of Maria Bronson?
12. What is said of Mrs. Scott?
13. To what people was Mr. Clark inclined?
14. When and where did he locate among them?
15. Who succeeded Mr. Scott in the Mikir work?
16. What was the story of Maria Bronson's death and burial?
17. Tell of the closing years of Dr. Bronson's life.
18. In what year were Miss Orrell Keeler and Miss Anna Sweet sent to Assam?
19. What is zenana work as done by our missionaries?
20. For what was 1879 notable?
21. When was the translation of the Assamese Bible completed, and by whom were its parts done?

SUPPLEMENTARY READINGS.

Missionary Sketches. Assam Missions, Jubilee Volume. Our Gold Mine, pages 296–336. Korno-siga, the Mountain Chief, by Mrs. Scott.

LEAFLETS.

Maria Bronson. The Hill Tribes of Assam. Aitie's Story. Humeetra's Own Story.

CHAPTER XVIII.

THE KOHLS, NAGAS, AND GAROS.

IN 1876, a tribe about Sibsagor began to attract much attention. This people were the Kohls, natives of Central India, imported by thousands to work in the tea gardens. Baptisms among them became frequent, and it was evident that a rich harvest might be gathered. They are a race without caste. Mr. Gurney gave them as much attention as he could, with translation and the Assamese work. The Kohl interest at Sibsagor contrasted strongly with the stony apathy of the Assamese. In 1884, Rev. W. E. Witter and Rev. S. W. Rivenburg, with their wives, came to Sibsagor just as Mr. Gurney was leaving for America. The Rivenburgs were designated to Molung, in the Naga Hills.

Mr. Witter, new to the field and to the language, was greatly troubled by the lack of native preachers. The Kohl work was inspiring, white to harvest. In 1885, Mr. Gurney returned, and ill health drove the Witters to the Hills.

Some of these Christian Kohls have become permanent settlers in Assam. Their labor contracts having expired, they purchased land and formed communities of their

own. The largest of these, fifty miles from Sibsagor, has built a neat bamboo chapel, and their influence for good is gratifying.

In 1889, God sent a missionary for the Kohls, Rev. E. Petrick, who had labored among this tribe in Chota Nagpur. He was led to dissolve his connection with the German mission, and entered the service of the Missionary Union for Kohl work about Sibsagor. Here was an experienced missionary, versed in the Kohl and Hindi languages, ready for immediate service. A conference of Assam missionaries, at Gauhati, joyfully ordained Mr. Petrick, welcoming him as a choice laborer for one of Assam's destitute fields. His work is already rich in results.

The Nagas, among whom Mr. Clark felt called to labor, are divided into many tribes. Mission work has been prosecuted among three of them. Mr. Clark's large parish is among Aö Nagas. A Christian village—Molung—is the central station. In 1885, he was joined by the Rivenburgs, and the first fruits of the coming harvest were gathered. In 1887, they were transferred to another station, and in 1890, Rev. F. W. Kline and wife were sent to Molung. In 1889, the church membership among the Aö Nagas was sixty souls. In 1888, the English flag floated over all Naga land, and the Hills were at last open to the gospel.

Rev. C. D. King came to Assam in 1878, married Miss

Anna Sweet, of Nowgong, and made several unsuccessful attempts to locate among the Angami Nagas. This tribe is the fiercest of all. In 1879, following close in the wake of British troops, they established themselves for a while at Samaguting, but in a few months were driven to the plains by a Naga uprising. An English expedition punished the refractory Nagas most thoroughly, and early in 1881 he received permission to go to Kohima. This station is five thousand feet above the sea, beautiful for situation, with a delightful climate. Bravely adapting himself to circumstances, he began the study of Angami. What a work confronted him! The language, once acquired, must be reduced to writing; schools organized, and school books made; teachers trained, preachers raised up from future converts; hymns and hymn books prepared, beside tracts and Scripture translation.

The first baptisms were in 1884. Mrs. King joined him after a long absence in America. The best site in the station was secured for mission buildings, and the work was well under way when, in 1886, they were compelled to bid a sorrowful farewell to their beloved Nagas, and seek for health in the home land.

The next year the Rivenburgs went from Molung to Kohima. Alone on the mountain peak, they are still laboring, sowing seed in Angami hearts, and trusting God for the future harvest.

The story of the Lhota Naga mission, at Wokha, is a brief one. Rev. W. E. Witter and wife located here in 1886. A good beginning was made, and hopeful indications were multiplying, when loss of health made it imperative for them to return to America.

The work among the Garos extends back to 1863. Previous to this, the English Government had established some schools among them, and to this agency we are indebted for the earliest native helpers. Omed and Ramkhe were baptized by Dr. Bronson in 1863, and from the labors of these men a large number of conversions resulted.

Goalpara became a Garo station in 1867, under the care of the Stoddards. The Garo Hills were still hostile country, and this was the nearest Government station. The first year closed with a church of forty members, with a native pastor. In 1872, Rev. T. J. Keith and wife were sent to Goalpara, remaining for only a brief term of service. In 1874, Rev. M. C. Mason and Rev. E. G. Phillips, with their wives, came to take up the work that Mr. Stoddard's broken health compelled him to leave. The next year the Garo churches were organized into an Association. The churches also pledged themselves to support an evangelist in the Hills. A good beginning had been made in Garo literature.

In 1877, Tura, a station in the Garo Hills, was occupied by Mr. and Mrs. Phillips. From this central loca-

tion all parts of the Garo Hills were accessible. In 1878, the Goalpara station was abandoned, Mr. Mason removing to Tura.

Miss Miriam Russell was welcomed at Tura in 1889. A destructive fire swept away Mr. Mason's bungalow, just finished, the school buildings, and nearly all the Garo books. Mrs. Mason died in America, in 1882. The next year Rev. C. E. Burdette reached Tura, only to be left alone by the departure of Mr. and Mrs. Phillips for America. In 1884, Mr. Mason returned with his second wife, formerly Mrs. Arthur, of Japan. But upon the very threshold of her work, God called her to himself.

At Christmastide, 1884, Miss Russell became Mrs. Burdette, and they labored on in the lonely mountain station. Later, they were transferred to Gauhati.

Mr. and Mrs. Phillips returned to Tura in 1885, bringing with them Miss Ella Bond and Miss Stella Mason. In 1890, Rev. W. Dring and wife were sent to Tura.

The Garo churches are learning the lesson of self-support. Great prosperity is evident in church and school work. Scriptures are in process of translation, text books are in preparation, and a Garo magazine has been published for several years.

Aside from the Hill tribes, there is little to report from Assam in these later days. In 1887, Miss C. E. Purssell went to Nowgong to take up the school work. Miss Orrell Keeler, who had for thirteen years nobly

carried the burden, was married to Mr. Mason, of Tura, and died eleven days after her marriage. In 1889, Mr. Moore returned to his work in Nowgong after a brief absence, and shortly after, Mr. Mason married Miss Nettie Purssell, for some time on the field. In 1890, Miss Laura A. Amy was sent to aid Miss Purssell in the school work, and Mr. Penn Moore was associated with his brother at Nowgong.

The thought that originated the Assam mission was that an entrance might be gained into China. Burma lies just beyond the Hills, and our pioneer missionaries long cherished the hope of shaking hands with brethren on the Burman frontier. Now, in these later days, the way is opening. In 1886, a British force marching from Kohima made its way over the Hills into Upper Burma. A recent plan proposes to reach the seaboard from Upper Burma *via* Assam, by a line of railway across the Hills, to form junction with another line through the Assam valley to the sea. Thus is the way of the Lord prepared.

The statistics for 1891 show a stirring among this conservative people. The Assamese have nine missionaries actively at work, eight native preachers, and four hundred and sixty-seven members. The Garos have eight missionaries, twelve native preachers, and twelve hundred and seventy-six members. The Nagas have six missionaries on the field, one unordained native preacher, and seventy-five members. The Kohls, under care of Mr.

Petrick and wife, have four churches, with seventy-five members and sixty-four baptized, in 1890.

The Assamese have almost unbounded possibilities before them. Patient labor, done in the name of the Master, will bring rich reward.

QUESTIONS.

1. What is said of the Kohls?
2. What new workers in 1884?
3. What is said of Mr. Witter?
4. What Christian settlements were made in Assam?
5. What missionary was appointed to the Kohl work? State providential leading.
6. What is said of the Nagas?
7. Describe Mr. Clark's parish, and the station of Molung.
8. What changes occurred?
9. Results in 1889.
10. What did the English flag proclaim in 1888?
11. What is said of the Angami Nagas?
12. Give Mr. King's experience among them.
13. Describe Kohima in 1881.
14. Sketch the work before Mr. King, his first baptisms, and the close of his work.
15. What missionaries are now at Molung?
16. Give the story of the Lhota Naga Mission.
17. Give the early history of the Garo work.
18. Who were the first Garos baptized, and by whom?
19. What is said of Goalpara?
20. What new workers came in 1874?
21. What important events the next year?
22. Where is Tura, and when opened?
23. What subsequent events at Tura?
24. What is said of self-support among the Garos?
25. What is said of later work on the plains?
26. Give the story of Mrs. Orrell K. Mason's life and death.
27. What is the present state of the work in Nowgong?
28. Describe the opening way to the Burman frontier.
29. Give statistics for 1891.

SUPPLEMENTARY READINGS.

Leaflet, Mrs. Orrell Keeler Mason.

CHAPTER XIX.

BEGINNINGS IN SIAM.

BURMA is the home of many races. The broad belt of mountains that extend southeast from the Himalayas to the Gulf of Siam, having Burma on the west, with China, Annam, and Siam on the east, is the home of the kindred tribe called Tai, or Shan. Siam is the only valley country inhabited by this people.

The divisions of the Shan family are numerous. Siam is now the only independent Tai State, the Siamese living in the south, and the Laos in the northern half. The Burmese Shans live on the Burman side of the mountains, while the Chinese Shans belong across the border.

The languages and traditions of the Tai races show a Chinese origin. The religion is Buddhism, mingled with demon worship.

The Baptists established the first mission among the Shan races. In 1833, Rev. John Taylor Jones went from Burma to Bangkok, Siam. The Burman mission was an inspiring fact, and there was a call to enlarge the field. It was also hoped that from Siam, so close to the Chinese border, an entrance might be gained into the Celestial Empire.

Bangkok, the royal city, contained greater numbers of Chinese and Burmans than of the native population. Mr. Jones was kindly received, and the Government offered no opposition. The Siamese language was easy of acquisition, and in a year he issued a tract. In 1834, he began the translation of the Old Testament. The New Testament was completed in 1843. Thus far, the printing was done at Singapore.

In 1839, Mr. Davenport was associated with Mr. Jones, and gave nine years of faithful service. Mr. Slafter came the same year, but died in 1841. Mrs. Jones' death, in 1838, was a sad loss. Other laborers were sent at varying intervals, but notwithstanding the faithful work of the missionaries, scarcely a convert was gained from among the Siamese. A deadly indifference paralyzed all efforts in their behalf. In consequence of this fruitlessness, the mission to the Siamese was suspended in 1869.

Bangkok had proved a good point for labor among the Chinese, and the story of the Chinese mission begins in this Siamese capital.

For nearly twenty years the interest in the Shans slumbered. In 1860, Rev. Dr. Bixby and wife were designated to the Burman Shans. It was not possible to enter Shanland on account of Burman control and Buddhist opposition. Just at the time the Bixbys arrived, ten thousand Shans, driven out by Burmese extor-

tion, settled ten miles from Toungoo, under British protection. Guided by such providential indications, the missionaries made their headquarters at Toungoo, where a wide and effectual field was opened among the exiled Shans.

Fever showed the place to be unhealthy, and the British Commissioner removed them, forming several settlements close by Toungoo. At the end of a year, Dr. Bixby writes:

"We could seem to see God's hand leading the wandering Shans to our very door, and to hear his voice saying, 'Take these rude children, and train them for me, and I will give thee thy wages.'"

The next year, a chapel, costing one thousand dollars, was built with funds raised in Burma and India. A bell was sent from America.

The work grew apace. Dr. Bixby writes, in 1862:

"If I could divide myself into one hundred parts, every part would, without delay, find a place to work in a ripe harvest field."

The year 1863 witnessed the beginning of the harvest. Dr. Bixby's heart was eager to penetrate Shanland, but the way was still hedged. The people were sent to him in great numbers. Six young men were under instruction, preparing to preach.

The studies in this theological seminary were conducted on the field. Each Scripture lesson, as fast as learned,

was given to the waiting people. The work was blessed of God. Baptisms were frequent. Constant emigration from Shanland widened the field daily. Dr. Bixby was constrained to send thrilling appeals for men and money to care for this whitening harvest.

At last, in December, 1863, Dr. and Mrs. Bixby, with native helpers, started on a mountain tour. As there was still war in the Shan States, the attempt was a perilous one. Mrs. Bixby's journal abounds in thrilling adventure. They penetrated beyond British boundaries, through wonderful scenery, up and down the steep mountain paths, when treachery in their camp compelled them to return. Later events opened an easier route, and tours in Shanland became a regular part of the season's work. Jungle schools, under native teachers, were put into operation.

In 1866, a font of Shan type was made and sent to Rangoon, the gift of an American friend. In 1867, the arrival of Rev. J. N. and Mrs. Cushing, and Miss Gage, rejoiced the heart of the lonely laborers. The Cushings at once began the study of Shan, a difficult task without grammar or dictionary. Miss Gage studied Burman, the language used in the schools.

In December, Mr. Cushing and Mr. Rose, of the Burman mission, went to Mandalay. A royal order enabled them to make an extended tour in Central Shanland, west of the Salwen. The royal pass was written on a

narrow strip of palm leaf, four feet long, carried in a bamboo covered with a red cloth. The sight of it secured the respect of the people Without it, the tour could not have been made. Tracts and portions of Scripture were scattered all through these remote provinces, seed whose harvest will appear in eternity.

In a tour taken with the Bixbys, Miss Gage speaks of reaching a point literally above the clouds. Such is mountain travel.

In 1869, impaired health drove Dr. Bixby to the United States, leaving Mrs. Bixby in charge of the Shan work in Toungoo. Mr. Cushing removed to Rangoon, to superintend Shan printing. He also found many Shans in the Rangoon province. A church and school were soon tangible results of his work.

In 1870, Mrs. Bixby joined her husband in America, and Miss Gage went to the help of Mr. and Mrs. Douglass at Bassein. Matters looked dark for the Shan work at Toungoo. In November, 1869, the Cushings made a five months tour in Shanland, penetrating almost to the boundary of China. A spirit of inquiry awoke, but the Burman commander of the district suppressed all indications of interest in the Christian religion with an iron hand.

Thus, in weariness, peril, and hardship, was the truth proclaimed in the mountain homes of the Shan and other tribes. More might have been done in a time of peace.

But the seed was sown in God's name, and it could not fall to the ground void.

QUESTIONS.

1. Where is the home of the Shan tribes?
2. Give the subdivisions and location of the Shan tribes.
3. What origin is evident?
4. What is their religion?
5. Where is Bangkok?
6. Give date and history of the establishment of the Bangkok mission.
7. Give account of Mr. Jones' work.
8. What helpers came in 1839?
9. When was the mission suspended, and for what cause?
10. Among what people was work continued in Bangkok?
11. When did interest in the Shans revive?
12. What providence decided the Bixbys' location?
13. What was Dr. Bixby's report at the end of the first year?
14. How was the chapel built?
15. Quote Dr. Bixby in 1862.
16. What is said of the year 1863?
17. How was theological study conducted, and what was the result?
18. Give account of first tour in Shanland?
19. What valuable gift in 1866?
20. What new arrivals in 1867?
21. Why was the mastery of the Shan language difficult?
22. Describe tour of Messrs. Cushing and Rose.
23. What experience of mountain travel is given by Miss Gage?
24. What changes in 1869 and '70?
25. What tour did the Cushings make in 1869?

SUPPLEMENTARY READINGS.

Missionary Sketches. Child-life in Burma. Our Gold Mine, pages 273–292.

LEAFLETS.

The Shan Mission. Zania, the Heathen Mother.

CHAPTER XX.

SOWING AND REAPING.

IN 1870, Mr. and Mrs. Cushing returned to Toungoo. They found a desolate station, the church scattered, and only a faithful few remaining. Matters soon improved, and past labors bore their fruit. In November, 1871, the Gospel of Matthew and a Shan grammar were published. Mr. Cushing had also a Shan dictionary in hand. Although in feeble health, he accomplished marvels, holding services for the Burmans as well as the Shans.

Rev. E. D. Kelley and wife came in 1872. He was a born missionary. In nine months he was able to preach in Shan, and high hopes were entertained of his future usefulness. But his career was suddenly ended. Going with Mr. Cushing into Shanland, he was drowned January 1, 1873. Far from the home station, and the wife that loved him, his stricken companions buried him on the shore of a mountain lake, where his lonely grave still tells of a love that came to save.

The next year, the Cushings, utterly broken down, returned to America, and for years, adversity seemed the portion of the Shan mission. In 1879, Mr. and Mrs.

B. J. Mix came to Toungoo, but he fell in a few months, a victim of consumption. Miss Rockwood came in 1880, only to die in one short year.

The Cushings returned to Burma in 1876. They had permission to settle at Bhamo, Upper Burma, if practicable, expecting a missionary in the fall for the Shan mission at Toungoo. In this they were disappinted. The needs of Toungoo were imperative. Bhamo must be held, or lost forever to American Baptists. So, in heroic self-sacrifice, husband and wife separated; he remaining to hold the fort at Bhamo, while she hastened to Toungoo to read proof for the printing of the gospels, to oversee the native workers and the schools, and to gather, as far as possible, the harvest white for the sickle. What wonder that Mr. Cushing sent burning words back to America, words of appeal that seemed written with his heart's blood!

The Ka Khyens had also a share in his anxieties. The relative position of the two tribes in Upper Burma was such that a mission to the Shans, in the highest degree successful, would be dependent on a mission to the Ka Khyens, as the latter tribe lived between Bhamo and the Shan region beyond. Such a mission would keep open the routes to the Shan provinces. Already was this new people asking for the gospel.

In December, 1877, the reinforcements came; Rev. J. A. and Mrs. Freiday for the Shans, Mr. and Mrs. Lyon

for the Ka Khyens. But in a few short weeks, in sight of the mountains where his work lay, Mr. Lyon died.

The vacancy thus made was filled, early in 1879, by the arrival of Rev. W. H. Roberts and wife. The unsettled state of the country made mission work perilous. In the face of anticipated trouble, the missionaries held their post, even when warned that they remained in Bhamo at the peril of their lives. Mrs. Roberts died at Rangoon, in 1880, rejoicing that she had been permitted to come to Burma, even for two brief years. Later, Mr. Roberts married Miss Alice Buel, of the Kemmendine school. The first Ka Khyen baptism occurred March 19, 1882.

Mrs. Cushing remained at Toungoo until the close of 1879. In January, the reunited husband and wife went to Rangoon to oversee the printing of Shan religious literature. Dr. Cushing wished to give his time largely to translation. Mrs. Cushing was compelled to return home the next July. Mrs. Kelley returned to Burma the same year, locating in the Moulmein-Thatone district, where she gathered converts into a church, and labored successfully until God called her unto himself. In 1881, a significant event occurred. The old trade route between China and Burma, long closed, was reopened, and caravans entered Bhamo from China. Thus was Christ's way being prepared. In 1882, a first edition

of the Shan New Testament was printed, with the expectation of future revision.

Mr. Freiday was encouraged in his work in Bhamo. He secured a Karen preacher and his wife to make their headquarters in a Chinese Shan village.

In September, 1882, Rev. J. E. Case came to the long-waiting station of Toungoo. Dr. Cushing, weary and worn, was abundant in labors, especially in translations.

In 1884, the harvest began among the Shans at Bhamo. Perilous times were at hand. Some wild Ka Khyens, rebelling against Burman rule, attacked Bhamo, and for a time all were in great danger. This time success was on the side of the Burmans, and soon all was quiet again.

Suddenly, on the 8th of December, Bhamo was seized by a party of Chinese for revenge. The city was soon in their hands. They made an effort to protect the missionaries and their property, but they could not control the plundering mob. With great difficulty all the missionaries escaped to an English steamer, with the few trifles they could carry. Being unable to retake Bhamo, the Burmans bought it back, and then completed the destruction of the mission building, save Mr. Freiday's new house. This was badly damaged. Everything of value was stolen or destroyed.

The next year, while matters were yet in an unsettled and dangerous condition, Mr. Roberts bravely went back to Bhamo to succor the Karen preachers left on the Ka

Khyen hills. But soon the final issue between the English and Burmans compelled him to leave until after Upper Burma had been ceded to the English. Immediately after the annexation, Messrs. Freiday and Roberts were at the front as Shan and Ka Khyen interpreters to the British army. In a few months Mr. Freiday returned to America. Mr. Roberts labored on at Bhamo for six years, when he was compelled to recruit at home.

The first five months of 1884 were spent by Dr. Cushing with the Colquhoun Exploring Expedition. The route was from Moulmein in British Burma to a point on the Cambodia river in Siam. Much valuable knowledge regarding the different tribes was obtained, and his strength largely restored. On his return he completed the translation of the Old Testament, and his strength again failing, he visited the United States for a brief change, taking the manuscript with him for revision. We find him again in Burma in 1887.

One result of the war was the unsettled relation of the Shan provinces to the English Government. This prevented mission tours in most parts of Shanland. Toungoo had two lady teachers, Mrs. Mix and Miss Wilson. Dr. Cushing paid monthly visits to administer the ordinances. Miss Wilson soon left with broken health to locate in the cooler climate of Japan.

Rev. M. B. Kirkpatrick, M. D., and wife, were sent to the Shans at Toungoo in 1889. In November, Dr. Cush-

ing gratefully records the completion of the revision of the Old Testament. In February, 1890, Dr. Cushing and Dr. Kirkpatrick selected the site for a station in the interior. Thibaw is one hundred and forty miles northeast of Mandalay, in the heart of the Shan country. This is the first station in Shanland itself.

In 1890, W. C. Griggs, M. D., and wife, were sent to Bhamo, reinforcements for the Shan mission.

Other races are found in Shanland. A great victory awaits God's hosts when they arise in their strength to take possession of the mountains.

Five missionaries are at present on the field, two of them at Bhamo. Dr. Kirkpatrick and wife had established themselves at Thibaw in 1891. As the country is now safe for foreigners, other stations will be opened as rapidly as possible. Great and blessed results are expected from the Shan mission in the immediate future.

QUESTIONS.

1. What is said of Toungoo in 1870?
2. What Shan literature was published in 1871?
3. What is said of Mr. Cushing?
4. Tell the story of Mr. Kelley's brief service, and the circumstances of his death.
5. What changes and losses in Toungoo?
6. Give reasons for the heroic separation of Mr. and Mrs. Cushing.
7. Why was a mission to the Ka Khyens at Bhamo imperative?
8. Name reinforcements in 1877.
9. Whose work was soon ended?
10. What is said of the Cushings?
11. Where did Mrs. Kelley locate, and what were the results of her work?

12. What significant event in 1881?
13. When was the first edition of the Shan New Testament printed?
14. What is said of the work at Bhamo?
15. What changes followed at Toungoo?
16. Describe first attack on Bhamo.
17. Relate the story of the second attack, and its results.
18. What great political change in 1886?
19. With what expedition did Mr. Cushing make a tour, and in what year? Give the facts.
20. What great work did he push forward on his return?
21. Events on Mrs. Kelley's field.
22. Give one result of the war, and its relation to mission work.
23. Work and workers in Toungoo?
24. What event in November, 1889?
25. What is said of the establishment of Thibaw? Why is it notable?
26. Give present condition of Shan mission work.

CHAPTER XXI.

THE CHINESE MISSION AT BANGKOK.

THE first Baptist missionary endeavor for the Chinese was the translation of the Bible, by Dr. Marshman, of Serampore. He began the work in 1806, revised and published it in 1822.

The story of American Baptist Chinese missions, begins in Bangkok, Siam. As China was not yet open to the gospel, a field was sought among the large Chinese population of that city. Rev. William Dean and wife sailed in 1834 to this work. Mrs. Dean died in Singapore, on her way thither. In June, Mr. Dean began his work, and in December, three Chinese were baptized, and added to the four already baptized by Mr. Jones, missionary to the Siamese. In 1836, Messrs. Reed and Shuck, with their wives, were designated to the Chinese mission. Mr. Reed became associated with Mr. Dean at Bangkok, while Mr. Shuck sought an opening at Macao, a Chinese port under Portuguese jurisdiction.

The new missionaries had brought a printing press to Bangkok, and it was a great aid to both departments of the mission. Mr. Dean had a floating house on the river, and was indefatigable in his efforts for the Chinese.

For a time all seemed prosperous. Mr. Reed died in 1837, when just fitted for active work. This was a great blow. Mr. Dean took a sea voyage for his health, and returned in May, 1837. Mr. Goddard and wife came in 1840, having studied the language a year in Singapore.

A second printing press was brought in 1839, by Mr. Slafter, who was designated to the Siamese department. He lived only eight months. Later, Mrs. Slafter married Mr. Dean, and was an efficient helper in his work for many years. A theological class was formed in 1841 by Mr. Dean. In this the first Chinese preachers were trained. In 1842, impaired health made a change of climate necessary, and the Deans joined the Hong Kong mission, where Mrs. Dean died. Not until 1864, was he again located at Bangkok. Mr. Goddard labored alone until the coming of Mr. Chandler, in 1843. Although a lay worker, he did much to advance Christ's cause, not only by direct evangelical work, but by his mechanical genius, which made him useful and influential at court.

In 1848, the Goddards removed to Ningpo, China, and established a mission. Three years later, Rev. William Ashmore and wife were sent to the languishing station at Bangkok, and labored there seven years. We shall hear of them later at Swatow.

The grace of giving began to show itself. The Chinese converts supported a native assistant, and aided in school work.

A fire in 1851 caused almost the total destruction of mission property. This was, indeed, a heavy loss. In 1854, Rev. Robert Telford and wife were sent to Bangkok. Ten years of faithful service, and then Mrs. Telford's health made return to America imperative.

Missionary records are full of romance and heroism. In August, 1864, a young man, Rev. Cyrus Chilcott, came with high and holy purpose to Bangkok. Ardent and gifted, great hopes were centered in his future. But a mysterious Providence ordained for him a brief career. In one year and five days from his coming, he was buried in the little mission cemetery at Bangkok.

Eleven days before his death, his promised wife, Miss Adele M. Fielde, sailed to join him. No wire of communication could touch her in mid-ocean, and the crushing news met her as she landed on stranger shores. But she was of heroic stuff, as her later life has abundantly shown. Burying her sorrow and heartbreak, she labored many years for the Chinese in Bangkok. Dr. Dean returned, and the two were associated in work.

The years following were of mingled hope and discouragement. Dr. Dean never faltered in his conviction of the vital importance of the mission at Bangkok. In 1869, Rev. S. B. Partridge and wife came as helpers. A glad harvest was reaped, and two churches organized at out-stations.

This same year the Siamese department of the mission

was suspended. In 1871, Miss Fielde was transferred to Swatow, the scene of her future service.

The question of the continuation of the Chinese mission at Bangkok was raised. The promising openings in the empire itself seemed the places to put men and means. Dr. Dean uttered an emphatic protest, giving such good reasons that he gained the day.

Mr. Partridge was transferred a little later to Swatow, whither Mr. Ashmore had preceded him, and Dr. Dean was left to labor alone.

His faith was justified in 1874. A great awakening was apparent. The baptisms in two years rolled up a total of three hundred and seventeen, a marvelous record in this slow moving land.

Then came the time of reaction. Dr. Dean left for a brief change. He had rounded out forty years' service, having organized six Chinese churches, built four chapels, and baptized three hundred and thirty-nine Chinese disciples. Subsequent years of lonely labor in Bangkok, uncheered by an associate missionary, bear record of heroic patience and steadfast endeavor. Dr. Dean had the confidence of the Siamese kings, and received many expressions of regard from the royal palace. In 1882, Mrs. Dean's health, which had long been feeble, failed utterly, and she sailed for America. Dr. Dean, venerable and weary with continuous service, remained to shepherd the little flock in Siam. June 21, 1882, he

celebrated his seventy-fifth birthday. At an age when most men retire from active labor, he was engaged in preaching, teaching, and translating. He was anticipating Mrs. Dean's return, when the news of her death, in January, 1883, came with crushing weight. The king of Siam sent him an autograph letter of condolence.

Rev. L. A. Eaton, the long expected associate, arrived December 15, 1882. In two years, Dr. Dean returned home, after a half century of missionary service. It is interesting to note his review of his life. He says: "My life has not been one of self-denial or sorrow, but of high privilege and personal enjoyment. In some of my darkest days, my friends have said in sympathy that I was a subject of congratulation rather than condolence; and in view of the whole experience of the past, I may indorse the sentiment of another, who said, 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.'"

After Dr. Dean's departure, the Eatons were alone on the field. In 1891, Mrs. Eaton died, and Mr. Eaton, sorely bereaved, returned to America to bring his motherless children. After placing them with friends, he hopes to resume his labors at Bangkok.

QUESTIONS.

1. What was the first Baptist effort for the Chinese?
2. Describe the opening of Chinese mission work in Bangkok.

3. Who was the first missionary, and what early results from his work?
4. Give further particulars of the mission.
5. When was theological instruction begun?
6. When, where, and why did the Deans remove?
7. What is said of Mr. Chandler?
8. In what year did the Goddards remove, and where?
9. When did the Ashmores reach Bangkok?
10. In what way was the grace of giving evident?
11. Give later events.
12. Tell the story of Mr. Chilcott and Miss Fielde.
13. In what year did Dr. Dean return to Bangkok?
14. What new helpers and glad results in 1869?
15. What field was the scene of Miss Fielde's most successful service, and when did she enter it?
16. Whose plea saved the Chinese mission at Bangkok?
17. What changes followed?
18. Which were harvest years? Give results.
19. Sketch Dr. Dean's forty years of service.
20. What were his relations to the Siamese kings?
21. What is said of his later years?
22. What associate was sent, and when?
23. Give Dr. Dean's own review of his life.
24. Give later events.

SUPPLEMENTARY READINGS.

Missionary Sketches. Rambles in Mission Fields.

CHAPTER XXII.

FROM MACAO TO SWATOW.

THE first Baptist mission in China was established at Macao in 1836, where Rev. J. L. Shuck remained three years. In 1841, he was associated with Rev. I. J. Roberts. A handful of sheaves was gathered. War between England and China interrupted mission work, but proved the lever which opened China to the world. The island of Hong Kong was ceded to England, and five ports opened for foreign residence and commerce. In 1842, the missionaries went to Hong Kong, and thither Mr. Dean followed, seeking health by change of location. Government gave ample grounds for the mission, and two chapels were built by foreign residents. Soon there was a church of nine members.

In 1843 Mrs. Dean died. She was a woman of distinguished usefulness. Mr. Dean's special work was among the people speaking the Tie Chiu dialect, and this year he formed them into a Tie Chiu church at Hong Kong.

Another event of the year was a treaty between the United States and China, which secured to Americans all advantages possessed by England, and gave our missions a recognized footing in the empire.

Mr. Roberts soon removed to Canton. Mr. Shuck, with Dr. Devan, followed after the death of his wife in 1844, organized a church, and sailed for the United States in 1845, to solicit funds for a chapel. He was transferred to the service of the Southern Baptist Convention soon after its formation, and Mr. Roberts a little later. The Missionary Union gave over its mission in Canton to the Southern Baptist Board, the latter purchasing the mission property.

In 1867, there was a church of sixteen members at Hong Kong. Two Chinese women were baptized, the first in the history of American Baptist missions in China. The next year Rev. J. W. Johnson and wife were sent out, and the work made encouraging progress. Tracts and portions of Scripture were scattered broadcast. No presses are used in China, as printing is done more cheaply by natives on wooden blocks.

There are many hindrances to mission work. Opium eating is one of the worst, destroying body, soul, and mind. Buddhism makes a desperate fight against Christianity, for it knows that its days are numbered.

The condition of woman in China is not one of absolute degradation, but it is pitifully below that in a Christian country. It is the mothers who perpetuate idolatry. When they know a Saviour's love, China will be won for Christ.

In this light, the first school for girls, established in

1852 by the wife of a native preacher, was a significant event. The training of converted Chinese women for evangelical work, has developed a mighty force in the empire.

Persecution appeared. The converts suffered for the faith, and became more intense in their devotion. Threatened hostilities between England and China confined the work for a time to the island of Hong Kong.

After the settlement of difficulties, a wider field opened. Swatow, on the mainland, offered grand opportunities for work among Tie Chiu population. Mr. Ashmore, removing from Bangkok in 1858, assumed charge of this new station. Swatow became an open port in 1861, and on account of its superior advantages for reaching the people, it was made the headquarters of the Southern China mission, and Hong Kong reduced to an out station. As foreigners could not yet live in the city, the missionary residences were on Double Island, five minutes' sail from Swatow.

In three years the English and American offices were removed to the mainland, and it was necessary for the mission to follow, for the sake of protection. It was also nearer the people. In spite of opposition, there was steady advance into the interior. The first Chinese preachers were ordained in 1867, and stationed as pastors over native churches. Liberal giving was a gratifying indication of Christian grace.

In 1867, the Johnsons left Swatow in broken health. A special training class for preachers was begun, and bore fruit in the increased efficiency of the native helpers.

Growth in grace was evident among the Chinese Christians. In 1870, they assumed the support of two of their number, selecting the station, hiring the house, and meeting nearly the entire expense.

In 1871, the Johnsons were welcomed back to Swatow, and Miss Fielde transferred from Bangkok. A little later, Mr. and Mrs. Partridge also came from Bangkok. In 1872, Mr. Johnson died, after completing twenty-five years faithful service. His wife remained to carry on her successful work among Chinese girls, six out of fifteen being baptized this year.

Bible women begin to appear in the records. One missionary writes:

"The difficulty of training Chinese women for evangelists among their own sex is very great, because of their social disability, and the fact that scarcely any of them know how to read well. But if China is to be saved, this work must be done, for only women can freely teach women here, and as in happier countries, woman is the power behind the throne."

Miss Fielde found her special work in training these Bible women, and sending them out into the neighboring villages. In 1873, she built cottages in different towns to accommodate her Bible women while at their work,

and affording a home for herself when on her tours of superintendence. A building for the theological class was erected in Swatow this year, Mr. Ashmore and Mr. Partridge dividing the instruction. Miss Fielde prepared an outline of the gospel story in simple language for her Bible women to scatter among the villages.

At Mrs. Johnson's departure, the girls' school fell into the hands of Mrs. Partridge. The Chinese Christians themselves organized a school in Swatow for their children, employing a Christian teacher.

Mr. and Mrs. McKibben joined the mission in 1875. Persecution tested the strength of the converts, and a spirit of inquiry was abroad. In 1876, Miss Sophia A. Norwood and Mary E. Thompson were added to the mission. Twenty Bible women were at work this year, and fourteen native preachers.

The year 1876 was one of great spiritual blessing. One hundred and sixty-nine were baptized, and the churches grew in grace and strength. Miss Fielde writes:

"For five years God has answered my prayers directly and exactly in every item of work I have laid before him." A boys' school at Swatow was also under the care of this busy woman.

Dr. Caroline H. Daniels was a glad Christmas gift to the mission, in December, 1878, the first medical lady missionary at Swatow. This year, a new requirement came into force in the girls' school, now in charge of

Miss Norwood. Parents were required to give a bond that their daughters' feet should not be bound, and that they should not be betrothed to heathen. This was a great step in advance.

In 1879, there were in the Southern China mission, with headquarters at Swatow, twenty-six out stations. Fourteen native helpers were constantly employed in caring for these scattered flocks, and in evangelizing work. There were also volunteer helpers, who supported themselves.

Miss Fielde gives many vivid word-pictures of her Bible women. Varying ages are represented, from the young women, to those who can only plod through their lesson by the aid of the strongest spectacles. The diversity of character and gifts is often amusing.

Miss Thompson spent much time touring with her Bible women in the outlying districts. Miss Norwood was partially engaged in teaching, but found time for occasional tours. Mr. Ashmore, assisted by Miss Fielde, was making a colloquial translation of the Scriptures, in addition to theological instruction, country tours, and the care of the Swatow Sunday services.

QUESTIONS.

1. Where and what is Macao?
2. Who was the first Baptist missionary in China?
3. Who the later associate?
4. What was the result of war between England and China?
5. Which were the first five open ports?

6. Which of these became the location of the mission, and in what year?
7. What missionaries were at Hong Kong, and what were the early results?
8. What is said of Mrs. Dean?
9. What was Mr. Dean's special work?
10. What political event in 1843, and its relation to the work?
11. What later changes?
12. What Society took the work at Canton?
13. When were the first Chinese women baptized?
14. What new helpers the next year?
15. Why are not printing presses used in China?
16. What is said of opium eating?
17. What of Buddhism?
18. What is the condition of women in China?
19. Why was the first girls' school significant? When and by whom established?
20. What was the result of persecution?
21. Where is Hong Kong?
22. What new station, and where situated?
23. Who was missionary in charge?
24. What is said of Swatow?
25. Where were the missionary residences for a time?
26. When were they removed to the mainland?
27. When was the first ordination of Chinese preachers?
28. What attempt at theological instruction?
29. What evidences of growth in 1870?
30. Give increase of mission force in 1871.
31. What is said of Mr. Johnson?
32. What was Mrs. Johnson's special work?
33. What is said of the difficulty and necessity of having trained native Christian women as helpers?
34. Describe Miss Fielde's special work among Bible women.
35. Who assumed charge of theological instruction in 1873?
36. What of the girls' schools?
37. What new helpers in 1875?
38. How many Bible women and native preachers?
39. What glad results in 1876?
40. Give Miss Fielde's testimony.
41. What Christmas gift in 1878?
42. State new requirements in girls' school.
43. Describe foot binding.
44. Give betrothal customs.
45. Summary of work in 1879.
46. What is said of Bible women?
47. What was Mr. Ashmore's work?

SUPPLEMENTARY READINGS.

Missionary Sketches. In the Far East, by Miss Geraldine Guinness. Pagoda Shadows, by Miss Fielde.

LEAFLETS.

Women in China. Silver Flower. Infanticide in China. Out of the Depths. Sister Yong's Family. In Boats, Carts, Homes, and Hearts in China. Glimpses into Chinese Homes.

CHAPTER XXIII.

RESULTS.

IN May, 1880, Miss Fielde gives this glimpse of her work:

"All the Bible women came in, April 1st, for a month's course of study. Two women are assisting in teaching, eighteen are studying Genesis, and thirteen are learning to read. I teach them for two and a half hours each morning. Miss Norwood hears the beginners, and Dr. Ashmore gives them all a half-hour's exposition of doctrine daily."

Miss Norwood adds this personal description:

"A strange-looking assembly they surely are. The most of them are browned and sun-burned, nearly all are wrinkled, more from hardship than old age; but all have that in their faces that makes them different from any similar company of heathen women; a something that is peculiar to the faces of those whose names are written in the Book of Life."

This same year the Partridges returned to Swatow, after a brief furlough. Rev. William Ashmore, Jr., and wife joined the mission. He soon relieved Miss Fielde of the care of the boys' school. Dr. Ashmore was griev-

ously afflicted by disease of the eyes, laying him aside from active service for more than three years. Yet, even in his semi-blindness, he continued to do much valuable work.

The colloquial versions were a great aid in imparting Scripture knowledge. The book language of China is understood only by scholars. The fixed sounds of the Chinese tongue, translated into the language of common speech, were used, so that a precise meaning was secured for every sentence in Scripture in a form understood by all. Such a version also secures us a form of written Chinese, which almost every one, old or young, can be taught to read.

The Tie Chiu population, the object of the Swatow mission, occupies the plains near the sea coast. In the hill country, back from the sea, are the Highlanders of China, the Hak-ka people, with a different dialect. Gospel work was begun among them by a Hak-ka convert. In May, 1881, Mr. McKibben made a tour in this region. He found a beautiful, fertile country, with striking scenery. The people were more cleanly and thrifty than in the lowlands. The Hak-ka women seemed like a different race. Foot binding was unknown, and they were bright, strong faced, and intelligent. Near the borders the people were asking for the gospel. The result of this tour was that the McKibbens and Miss Thompson, having learned the Hak-ka language, removed in 1882 to Mun

Keu Liang, to take up regular work among the Hak-kas. Here they remained the greater part of the year, returning to Swatow during the unhealthful months.

Miss C. H. Daniels, M. D., had passed through a severe experience in becoming acclimated. While learning the language, she did not seek general medical work. When she was ready for it, she found her hands more than full with the physical needs surrounding her. In giving bodily aid, many opportunities occurred for soul aid as well.

Mrs. Partridge died January 31, 1882. Hardly a year had passed since she returned to her work in China. It was a sudden and severe blow to the mission. Dr. Daniels opened her hospital, and cared for over one thousand patients during the year. Miss Fielde was compelled to take a vacation, after years of continuous service. After superintending the printing of her Swatow Dictionary at Shanghai, she sailed for the United States.

In 1884, Dr. Ashmore's recovered eyesight, after a trip to the cooler climate of Japan, is gratefully noted. Dr. Daniels' hospital work was remarkably successful. One Bible woman gave her entire time to work among the patients.

Many of the books of the New Testament were now in colloquial form, and thus accessible to the common people. The Bible women use no other in their work.

Mr. Partridge, after a brief absence, returned with a wife. They were accompanied by Miss Minnie Buzzell, Oregon's gift to China.

Stormy times were at hand. War between France and China intensified the hatred against all foreigners, and stirred up the disturbing element among the people. Mobs do not make nice distinctions, and while the ostensible intention was to drive out the Roman Catholics with their French priests, all the missionaries and converts were in danger. There was a strong desire to sweep all foreigners from the Empire. British gunboats reminded the magistrates of treaty obligations, and beyond the destruction of a few chapels, no great hurt was permitted.

After the excitement had died away, in 1885, Miss Thompson went once more to Mun Keu Liang, among her beloved Hak-kas. The McKibbens had gone to America, so she was alone; but not alone, for God was with her.

The Swatow missionaries were very busy. A typhoon had wrecked all the missionary boats, and new ones must be built. New chapels must take the place of those destroyed. All this, in addition to the labors pressing hard on every hand. Miss Norwood, so faithful and successful, married Dr. Lyle, of the Presbyterian Hospital. Mrs. Ashmore's failing health compelled their return to America this same year. She died in September. Dr.

Daniels' strength also failed under her heavy burdens, and she too left for home. In 1886, Miss Thompson sorrowfully bade farewell to China, leaving the Hak-ka work without a missionary. In October, Miss Fielde returned, after three and a half year's absence. Christmas Day, Miss Clara M. Hess reached Swatow, joyfully welcomed by Miss Buzzell. But their anticipations of work together were blasted by Miss Buzzell's sudden illness, and her enforced return. The next year, Mr. and Mrs. Wm. Ashmore, Jr., came home.

The missionaries for the Hak-kas, Rev. George Campbell and wife, arrived late in 1887, also Rev. J. M. Foster, designated to Swatow. He married Miss Hess in 1889. Dr. Ashmore returned to Swatow to attend to some necessary matters, prior to assuming his work as Home Secretary of the Missionary Union. Early in 1889, Rev. J. S. Norvell and wife were sent to the Hak-kas.

The medical work so efficiently begun by Miss Daniels, M. D., was taken up this year by Dr. A. K. Scott, formerly, with her lamented husband, located in Assam. No longer needed by her children, she devoted herself anew to missionary work, leaving a lucrative practice in Cleveland, Ohio, to care for bodies and souls in China.

Dr. Ashmore did a grand but brief work in America. His heart was in China, and soon we find him back on the field, with the added responsibility of looking after

missionary interests in Japan, in behalf of the Executive Committee. He reached Swatow in time to bid farewell to the Partridges and to Miss Fielde. He writes: "Miss Fielde is packed, and all ready to depart. She came out to the mission field about twenty-three years ago, to join a devoted young man to whom she had been engaged, but on her arrival found herself plunged in a tremendous grief. She decided to remain and take up work as best she could, but Siam is not a good place for work among Chinese women. When she came to Swatow, she found a vast and open field in which she could reach the women of China. She began to organize that splendid addition to the main work, known as Bible-woman's work. She picked out and trained a company of them, and directed them with marvelous grip. But now she has to go. She can no longer live in a hot climate. Indeed, for the past two years she has not been able to encounter the hardship of country work that once only put an edge on her splendid powers of endurance. Rare qualities of body, mind, and heart have been laid by her, with unselfish devotion, on the altar of service for the women of China. To-morrow, Miss Fielde will take her leave forever of these granite hills, these clinging Bible women, and these churchless multitudes."

On September 4, 1890, Dr. Ashmore married Mrs. L. A. Brown, of Japan, widow of Dr. Nathan Brown, of blessed memory. Dr. Scott welcomed her daughter, Miss

Mary K. Scott, also Miss Dunwiddie, to the work in Swatow. The reinforcements were larger than in any previous year. Mrs. Scott's medical work, in the report for 1891, shows most gratifying results. A new station was opened at Kayin, in the Hak-ka country, under charge of Rev. George Campbell and wife and Miss Ella Campbell.

The signs of the times are significant in China. Slow and conservative, she will yet be the power that shall influence Asia for Christ.

QUESTIONS.

1. Give Miss Fielde's glimpse of her work.
2. Miss Norwood's personal description?
3. What addition to the mission force in 1880?
4. How was Dr. Ashmore afflicted?
5. What is said of the colloquial version?
6. Where is the Tie Chiu population found?
7. What is said of the Hak-kas?
8. Describe Dr. McKibben's tour in 1881.
9. What was its result?
10. Give facts regarding Dr. Daniels and the medical work.
11. What great loss did the mission sustain in 1882?
12. What encouragements in 1884?
13. Who was Oregon's gift to China?
14. What hindrances arose from the war between France and China?
15. What special labor resulted for the missionaries?
16. What loss of workers?
17. What reinforcements in 1887?
18. What work in America awaited Dr. Ashmore?
19. By whom and when was the medical work re-opened?
20. What is said of Dr. Scott?
21. What drove Dr. Ashmore back to China? What added responsibility had been given him?
22. Give his review of Miss Fielde's work.
23. Describe later events.
24. What new Hak-ka station was opened, and by whom?

CHAPTER XXIV.

THE SOUTHERN BAPTIST MISSION IN CANTON.

IN 1845, Messrs. J. L. Shuck and T. T. Devan removed to Canton, and organized the First Baptist Church. In 1846, Mr. Shuck visited the United States, accompanied by Yong, a Chinese preacher, with whom he canvassed the South for funds to build a chapel at Canton. No religion is respected by the Chinese that is not represented by a public building. His addresses, and those of Yong, aroused great enthusiasm.

The Southern Baptist Convention had been organized in 1845, and Messrs. Shuck and Roberts became its missionaries. In June, 1846, Messrs. Clopton and Pearcy, with their wives, were designated to Canton, the first appointed missionaries of the Southern Board. Messrs. Tobey and Yates were set apart to open a mission at Shanghai, and Mr. Shuck was transferred thither to aid in establishing the new station. The chapel fund of five thousand dollars, which he had collected, was transferred with him to Shanghai.

In 1847, Mr. Clopton died, and Mrs. Clopton and child returned to America. A chapel was erected at Canton with funds contributed by foreign residents. Dr.

Devan retired from Canton, and the Missionary Union surrendered the field to the Southern Board, the latter society purchasing the mission property.

The mutterings of war between England and China had sadly interrupted the work, but peace was restored the year of Mr. Clopton's death. Mr. Pearcy's health failed rapidly, and in 1848 he was transferred to the higher latitude of Shanghai. He retired from the mission in 1855.

Rev. Francis Johnson was appointed in 1846, as "Theological Tutor and Missionary" to China. He was distinguished for linguistic ability. Failing health compelled him to return in 1849.

Miss Harriet Baker reached Canton in 1850, the first single lady missionary appointed by the board. Her especial work was the care of a girls' school. Her appointment was considered a doubtful experiment. Unfortunate events connected with the mission, and Miss Baker's early failure of health, causing her to return in 1854, did not bring this new policy into favor. Later years have proved the inestimable value of woman's work abroad, accomplishing what man alone could never do.

Rev. W. B. Whilden and wife were designated to Canton in 1848. It was the prayers of his wife that led him to be a missionary. This devoted woman went to her heavenly rest in 1850. Mr. Whilden took his

motherless children to America, and Mr. Roberts being also absent, Mrs. Roberts and Miss Baker were for a time in sole charge, aided by native assistants.

Mr. Roberts, although zealous, was not a prudent missionary. His connection with the Board ceased in 1851. He continued, however, an independent work.

There were now two chapels in Canton. Mr. Whilden returned in 1853, with a second wife, and labored faithfully and successfully until 1855, when his wife's partial blindness caused a reluctant farewell to China.

In 1854, Rev. C. W. Gaillard and wife came to the almost deserted field. Yong was of untold value as their assistant. Reinforcements were pleaded for, again and again, and in 1856, Rev. R. H. Graves, M. D., and wife, were sent to his aid. War again interrupted missionary effort, and Canton was abandoned for a time.

Work was resumed in 1858. In 1860, signs of prosperity appeared, and a harvest began, there being baptisms nearly every month in the year. The war at home also compelled retrenchment, and Mr. Gaillard writes: "If necessity compels you to call home any of the missionaries, I beg that I may be the last. I have no desire and no idea of ever seeing America; and when I go to heaven, I want a whole army of these people to go with me."

He never saw America again. In July, 1862, he was killed in a terrible typhoon, under the falling timbers of

his house. In 1863, Mrs. Gaillard married Dr. Graves, but in another short year her earthly work was ended.

Rev. John Griffith Schilling and wife labored in Canton from 1860 to 1864. The civil war in America compelling severe retrenchment, the missionaries reduced their salaries one-fifth, while the pay of the native helpers was reduced one-tenth.

After Mr. Schilling's departure, Dr. Graves was the only American missionary, assisted by Yong, and Wong Mui, the "Luther of the Chinese Christians." In 1866, Dr. Graves had eight assistants, by whose aid the gospel was carried far into the interior. In a single year, this indefatigable missionary traveled sixteen hundred miles on Chinese boats, and distributed nine thousand six hundred and fifty-eight tracts. His literary labors were also abundant, and the calls upon his medical skill continual.

In 1868, the Board urged him to return to Maryland, and recruit his failing health. But he would not then leave his beloved work, with a chapel just begun. Two years later, after thirteen years of exhaustive and continuous toil, he sailed for home, occupying the most of his vacation with labor for the Chinese in California.

Rev. E. Z. Simmons and wife began work in Canton in 1871. There were now four churches in the city and vicinity, and one hundred and thirty-five church members. In 1874, Mrs. Simmons' illness drove them from

China. Full of missionary zeal, they labored in San Francisco for the Chinese until 1880, when they returned to Canton, accompanied by Miss Sallie Stein.

In 1872, Dr. Simmons returned to China with a large missionary party, among whom were the two daughters of the sainted Mrs. Whilden, whose dying prayer had been that her children might "spend and be spent for the heathen." One was married, and went out with her husband, Rev. N. B. Williams; the other, Miss Lulu Whilden, also consecrated her young life to her mother's work. Mrs. Williams' health compelled the return of herself and husband in 1876.

Dr. Graves, again blessed with a devoted wife, resumed work with his old energy, training native preachers, performing literary labor, meeting the heavy demands of medical work, besides general superintendence of the mission.

In 1880, there was, for the first time, a mission house in Canton. Dr. Graves reported seventy-nine baptisms, and in 1881 there was a church membership of three hundred and fifty-seven.

In 1884, Rev. F. C. Hickson and wife, and Miss Emma Young were added to the missionary force. The next year, the French-Chinese war caused great distress and hindrance. Some chapels and schoolhouses were destroyed. In 1886, fearful floods devastated the country; but in sorrow and loss the work prospered. The native

Christians gave nobly to rebuild their ruined chapels Four hundred dollars being also sent by Canton Christians to America.

Yong, connected with the mission since 1845, and supported by the Ladies' Missionary Society of the First Baptist Church of Richmond, Virginia, fell asleep in Jesus in 1882. He had done a noble work among his countrymen.

In 1885, a Baptist Association was organized in Canton, composed of representatives from six bodies. The next year, Dr. Graves expressed gratitude that the work of "preaching," "self-help," "Bible classes," "schools," "woman's work," "tract and Scripture distribution," and "medical dispensation," were going on so favorably. Mrs. Graves died in San Francisco, on her way home, in in April, 1888. A Chinese convert said of her:

"Jesus Christ lived on earth a long time ago, and now he is far off in heaven; but when I see how Mrs. Graves lives and loves, I can understand what Jesus was like."

This same year, the Canton mission was reinforced by Mrs. Sanford, Miss H. F. North, a self-supporting missionary, and Miss Nellie Hartwell. These had been engaged in the Canton Chinese work on the Pacific Coast, and were "valuable additions." Dr. Graves returned to Canton in 1889. Still later, Miss Mollie McMinn was added to the working force. The next year, Dr. Graves and Mrs.

Sanford were married. The mission rejoiced greatly in welcoming back Mr. and Mrs. Simmons, and Miss Lulu Whilden, as "laborers so devoted."

Dr. Graves reports as follows for the year 1890–91:

"The year has not been marked by unusual success. There have been seventy-eight baptisms, four hundred and twenty pupils in seven schools, thirteen stations and out-stations, twenty-two native workers, five hundred and thirty church members, and contributions amounting to six hundred and forty-one dollars."

So the good work goes on. Here and there, in China, are centres of gospel light. God hasten the day when these shall meet, and the whole land be one blaze of glory!

QUESTIONS.

1. Give the story of Mr. Shuck's connection with the mission.
2. Who were the first appointed missionaries of the Southern Board?
3. Who were designated to begin the mission at Shanghai?
4. In what year did the missionaries retire from Canton?
5. What is said of Messrs. Pearcy and Clopton?
6. What of Francis Johnson?
7. Give account of Miss Baker's work.
8. Relate the story of the Whildens.
9. What changes later?
10. Who were sole missionaries in 1854?
11. What additions two years later?
12. What interruption followed?
13. What year of harvest?
14. What was Mr. Gaillard's request?
15. What was his fate?
16. What is said of Mrs. Gaillard?
17. What was Mr. Schilling's term of service?
18. What was one effect of the war?
19. What is said of Dr. Graves' work?

20. Give account of work of Mr. Simmons and wife.
21. What dying prayer was answered in 1873, and how?
22. What is said of Dr. Graves?
23. Give report of work in 1880.
24. What additional workers in 1884?
25. What troubles followed?
26. What is said of Yong?
27. When were the churches organized into an Association?
28. What deparments of work are mentioned by Dr. Graves?
29. What is said of Mrs. Graves?
30. Give facts regarding reinforcements in 1888.
31. What further events the next year?
32. Give Dr. Graves' report.

CHAPTER XXV.

QUIET GROWTH IN CHINA.

NINGPO, one of the five open ports, in an early day is the headquarters of this mission. In 1843, Dr. Macgowan opened a hospital in Christ's name. For four years he labored alone. In 1849, twelve thousand nine hundred and fifty-six patients were treated, and a like proportion in later years. Rev. and Mrs. E. C. Lord came in 1847. The same year a church was organized at Ningpo. In 1849, the church contributed for religious purposes, at the rate of ten dollars and fifty cents per member. In 1848, Mr. Goddard was transferred from Bangkok to prosecute the work of Scripture translation. He completed the New Testament in 1853, and the Old as far as Leviticus. He died in 1854, greatly lamented. The same year, Rev. Miles Knowlton and wife came to Ningpo and began work with characteristic zeal. A mission was begun on the island of Chusan and a church organized.

While there was no marked ingathering at Ningpo, the church grew steadily, with deep and broad foundations. Rev. H. Jenkins and wife joined the mission in 1859. Outstations increased in number. A boarding

and day school was conducted by Mrs. Lord. The women were also reached, a marked evidence of progress. Thirteen women were baptized in 1863. Dr. Macgowan now withdrew from the mission.

Bible women were first employed in 1865. The native church at Ningpo supported its own pastor, some giving out of their poverty over a dollar per month. A theological class was begun.

Hangchow, a city of four hundred thousand inhabitants, was made an outstation in 1867. Rev. J. R. Goddard, son of the former missionary, came to Ningpo in 1868. His early knowledge of Chinese returned at once, so there was no tedious delay with the language. In three months his young wife died. One incident in her history is thrillingly interesting in this connection.

In her girlhood days Mrs. Goddard worked in a Massachusetts cotton factory. A Christian girl in the same mill, learning of her burning desire for an education, with view to work abroad, paid her expenses at school out of her slender earnings, denying herself needed food and clothing. This noble friend lived long enough to see her fitted for labor in China. God accepted the sacrifice, and then summoned the young worker home.

Want of means and lack of laborers alone prevented a great ingathering. In 1870, Mr. Goddard was left alone, the Knowltons being home on furlough. Mr. Jenkins had removed to Hangchow. In November, Mr.

Goddard married Miss F. A. Dean, daughter of Dr. Dean, of Bangkok. She was already an experienced missionary.

The first Baptist Association in China was formed in 1872, with six churches and two hundred and nineteen members. The Knowltons returned in the same year. In two years Dr. Knowlton suddenly died. He was greatly loved by the Chinese, who called him the Confucius of the West. Their language could express no higher honor.

Rev. M. A. Churchill and wife came in 1874, but Mrs. Churchill died within a year. Dr. S. P. Barchet came to take up the medical work so successfully carried on by Dr. Macgowan twenty-five years before. Mr. Churchill removed to Hangchow in 1877, but after a brave fight with disease, he returned to America. Mr. Jenkins had permanently located at Shaohing, a station in the hills, with six preaching places. In December, 1879, Misses F. B. Lightfoot and Emma Inveen came to Ningpo, the gift of the Woman's Society of the West. Early in 1881, Rev. G. L. Mason and wife reached Ningpo.

In addition to all the other pressing work, Mr. Goddard was pushing forward the translation of the Scriptures into the Ningpo colloquial. The boys' boarding school completed its first year successfully, the native Christians contributing one hundred and fifty dollars toward its support, the annual amount pledged. Two

hundred and twenty-five opium patients were cured at the hospital in 1881. This kind of medical work appeals directly to the hearts of the Chinese.

Mr. Jenkins, at Shaohing, was making heroic sacrifice. The needs of the children in America becoming imperative, Mrs. Jenkins returned in 1880, each consenting to the separation that he might preach Christ to the Chinese.

The Chekiang Association now contained thirteen churches, ten belonging to the Missionary Union and three to the Southern Baptist Convention, Dr. Yates, of Shanghai, bringing in his delegates in 1881.

Mrs. Lord died in August of this year. Soon after her death, Dr. Lord, retiring from the American Consulate he had held for seventeen years, engaged again in mission work.

In 1883, a sanitarium was established in the hills, as a retreat for the missionaries during the hot months. Larchfield was the means of refreshing and strengthening many a weary laborer, and while it did not remove the need of an occasional vacation at home, it often lengthened the term of continuous service by several years.

This same year, Rev. J. S. Adams, formerly a missionary of the China Inland mission, was ordained at Ningpo in October, and located at Kinhwa, under service of the Missionary Union. Thus was another experienced, acclimated laborer secured. In 1884, Dr.

Lord and Miss Flora B. Lightfoot were married. Mr. Jenkins went to America for a brief rest, and joined his family in Hamilton.

Not having seen his children for ten years, they had grown out of his recollection. Mr. and Mrs. Mason removed to Shaohing, to care for the work during his absence.

Mr. Goddard thus compares past and present: "Much of the work done has been of that commonplace character which admits of little description. This has been the characteristic feature of the work among all the missions in Ningpo for many years. My mind goes back thirty-five years to the time I first came to Ningpo with my parents. Then there were not a dozen native Christians in the whole region. Not one of the half dozen large chapels now standing in the city had been erected, not an outstation had been opened, or would be allowed at that time. Our audiences were wholly heathen, irregular and noisy. What a contrast to the quiet, well-dressed, devout congregation of the present! There are perhaps half a hundred outstations scattered through the outlying towns and villages."

Miss Inveen returned home in 1886, and Mr. and Mrs. Jenkins, reunited in work, sailed for Shaohing.

The summer of 1887 was a cholera summer. The mission was sadly bereaved in the death of Dr. and Mrs. Lord, September 15th and 17th. Dr. Barchet was

brought near to death, and Mr. Goddard seriously threatened, but a merciful providence spared their lives. Perhaps a juster estimate of the life and labors of Dr. Lord cannot be found than in these words of Dr. Barchet's: "Toiling on these forty long years for the welfare of China, we cannot begrudge Dr. Lord the rest he now enjoys; but we miss his wise counsels and the fellowship of a noble worker for Christ. He justly gained the esteem of both foreigners and natives. His unflagging industry is shown in the translations he made from the Ningpo colloquial, besides superintending schools and taking care of a theological class. Neither did he forget the cause of Christ in his official capacity during the years he held the United States Consulate at Ningpo."

Mrs. Lord had well begun a good work when God called her to a higher sphere. Seeing death so near she was quite resigned. She only expressed the wish that Dr. Lord might die at the same time; and this was mercifully granted.

We need not look outside of missionary annals for heroic deeds.

The attempts of Rev. G. L. Mason to plant the standard of the cross in the interior of China proved him a man of soldierly mettle. His experiences in 1886 are thus described: "Huchow, China, has been a heathen fortress that defied assault. Many efforts have been

made to establish a station there, but the hostility of the people has rendered them abortive. Mr. Mason has been making quiet attempts to secure a foothold in that city for more than a year. The man who rented him a house was threatened and fled. So they imprisoned his wife. They threatened to burn the house; they broke into it and stole or destroyed his property; they threatened to kill him. But by persistent courage, good humor, tact, and faith, he has fairly worn out the opposition, and is living within the hostile city with his family. Their situation was dangerous for a time, but all became quiet at last. By wearing the native dress, and retaining the Chinese appearance of the house, Mr. Mason succeeded in establishing himself where all others had failed."

Many missionaries in China have worn the native dress. It is decent, comfortable, comely, and healthful; and in the far interior, mission work would be impossible without it.

Rev. L. A. Gould settled in Ningpo, November 4, 1886. Misses S. A. Young and C. E. Righter were designated to Kinhwa in 1889. Miss H. L. Corbin was sent to Ningpo the year previous.

The theological class had been removed to Shaohing, under the care of Mr. Jenkins. Thither, in 1889, Mr. Gould was transferred to aid in this and other important work.

Miss Elizabeth Stewart, in 1889, thus speaks of the Romanized colloquial translation: "What would our women in Ningpo do without our Romanized system? As it is, the average woman can read her testament and hymn book in three months. Women over fifty and sixty learn to read. Seed is scattered plentifully, and living seed must fructify."

Dr. Barchet, feeble and broken, was holding on to his work for China. Rev. J. S. Grant, M. D., arrived in Ningpo in 1890, to take the medical department from his trembling hands.

At an associational meeting in 1889, the question was discussed among the native Christians: "What shall the girls be taught?" The answer, promptly given, was a revelation of progress: "What our sons are taught, teach our daughters."

The report of 1891 shows the same quiet growth that has always characterized the Eastern China mission. Mr. Jenkins at Shaohing is devoting himself principally to the theological school, assisted by Rev. L. A. Gould.

China's white fields, vast and fertile, call loudly for men, money, and prayers.

QUESTIONS.

1. Where is Ningpo?
2. What form of work was first attempted, when, and by whom.
3. What two events in 1847?

4. In two years, what rate per member of contributions?
5. For what work was Mr. Goddard transferred from Bangkok? What did he accomplish?
6. Give date of his death.
7. What new workers the same year?
8. What new mission was begun?
9. Give subsequent events.
10. When were Bible women first employed?
11. What beginnings of self-support at Ningpo?
12. What is said of Hangchow?
13. What new worker in 1868?
14. Relate incident in Mrs. Goddard's history.
15. Note subsequent events.
16. What occurred in 1872?
17. What is said of Dr. Knowlton?
18. What of the Churchills?
19. Who came to take up Dr. Macgowan's work?
20. What new station had Mr. Jenkins opened?
21. What gift sent by the Woman's Board in 1879?
22. What other new workers?
23. In what special work was Mr. Goddard engaged?
24. Give facts regarding boys' boarding school.
25. Of the medical work.
26. What sacrifice was made by Mr. and Mrs. Jenkins?
27. Of what was the Chekiang Association composed?
28. What office had Dr. Lord held for seventeen years?
29. Where and what is Larchfield?
30. What new worker was secured in 1885?
31. What event in 1884?
32. What changes at Shoahing?
33. Give Mr. Goddard's comparison of past and present.
34. What occurred during the cholera summer of 1887?
35. Give Dr. Barchet's estimate of Dr. Lord.
36. What is said of Mrs. Lord?
37. Give the story of Mr. Mason's signal victory at Huchow.
38. What is said of the native dress of missionaries?
39. What new workers came subsequently?
40. By whom and where was theological instruction given?
41. What does Miss Stewart say of the Romanized colloquial?
42. Who assumed Dr. Barchet's work, and when?
43. What revelation of progress appears?
44. What has been the characteristic of the Eastern China mission?

CHAPTER XXVI.

THE CENTRAL CHINA MISSION.

SHANGHAI is one thousand miles north of Canton, and in almost the same latitude as Savannah, Ga. The second China mission of the Southern Baptist Convention was established here in 1847, by Messrs. Yates, Shuck, Tobey, and their wives. Later came Rev. A. B. Cabaniss and wife, Rev. T. P. Crawford and wife, Dr. G. W. Burton, and Miss Baker.

Dr. M. T. Yates, the founder of the Shanghai mission, was designated to his life work in December, 1846, together with Rev. T. M. Tobey and Dr. J. Sexton James, with their wives. Rev. J. L. Shuck, of the Canton mission, had been transferred to the new station. They all reached Shanghai in 1847, except Dr. James and wife, who found a grave in the ocean in sight of their destination. The Tobeys returned in 1850, on account of shattered health.

Of the early reinforcements, Mr. Cabaniss and wife labored faithfully six years, when they left, hoping with renewed strength to return, which hope was never realized.

Dr. Burton entered upon his work with such zeal

as to induce an early attack of brain fever, which necessitated a furlough. With restored health, and a wife, he returned in 1854, and labored for seven years with marked success.

At the end of the first decade, we find on the field Messrs. Yates, Cabaniss, Crawford, and Dr. Burton, with their families. The state of the work was encouraging.

The years following were those of the terrible civil war in China, and a little later in America. The mission was sadly hindered by this twofold obstacle. But although supplies were greatly diminished, congregations and schools broken up, the missionaries had no thought of yielding the field. In 1860, Rev. A. L. Bond and J. L. A. Rohrer, with their wives,—Rohrer designated to Japan, Bond to Shanghai,—found their way to heaven through a stormy sea. No human souls know when and where they met their fate. It was a costly sacrifice; but one doubtless accepted by the God of missions. In 1862, cholera raged fiercely. The principal chapel was burned. It was a decade of sorrows, that ended with 1865.

The year 1866 opened upon a demoralized people. Shanghai was in a state of financial ruin. In 1867, Mr. Yates was alone at Shanghai, his former associates being connected with the mission in Shantung Province, where the work flourished greatly.

But the burdens were too heavy for his strength. In 1869, he lost his voice, just as the joyful harvest tokens

were multiplying. The mission was left in charge of Mrs. Yates and Wong, a native preacher who had been ordained pastor of the church in view of Mr. Yates' enforced absence. The missionary, worn and weary, hastened to America, to seek the restoration of his voice. This accomplished, he reached Shanghai on his return in February, 1871, most joyfully welcomed. But in the autumn, his voice was again reduced to a whisper, making a second absence necessary. Mrs. Yates and Wong again assumed charge.

Although unfitted for public speaking, he returned to China after a brief absence. Unable to preach, he accepted the position of Vice-Consul and interpreter for the United States. He said: "As I need, must have, and will have a chapel, I shall proceed to the work at my own expense, appropriating all my profits as Vice-Consul, until the work is completed." This was accomplished at a cost of three thousand dollars, including a parsonage for the native pastor. Eight hundred dollars, contributed by Christian Chinese, Dr. Yates asked to have appropriated, and represented in the Southern Baptist Convention of 1884. This was done; and the first Baptist Church of Shanghai was represented, at the next meeting of the Convention, convening in Texas, by Christian Seminoles from the Indian Territory.

In December, 1876, Dr. Yates resigned his office as Vice-Consul. The Consul General having died, he was

offered the Consulate. But his voice having been restored, he said: "This I could not do without giving up my misssionary work—my life work. No office in the gift of the Government could induce me to do that while I am able to preach and translate. I resign, therefore, the honor and the emolument."

In February, 1876, he gave five hundred dollars as a centennial offering. He also endowed a boys' school for life.

The year 1877 was notable for a general conference of all the Protestant missionaries in China, held at Shanghai. Many valuable papers were presented, and the cause greatly advanced by the discussions and plans for systematic effort for the evangelization of China. The year witnessed also the thirtieth anniversary of Dr. and Mrs. Yates' arrival in Shanghai. For many of these years they had been the only Baptist missionaries in the city.

In 1880, Dr. Yates had become a great sufferer, but continued earnestly at work. Connected with the mission were five outstations, with five native assistants. The time had come when this grand old veteran could no longer do the work alone. In 1883, Rev. Wm. Hunnex joined the Shanghai mission, and was located at Chinkiang, one of the five stations. Despite great suffering and infirmity, Dr. Yates pushed vigorously the colloquial translation of the New Testament. In 1885,

Rev. D. W. Herring and wife came to Shanghai, and Rev. R. T. Ryan and wife to Chinkiang. Two years later, Dr. Yates writes of their progress as phenomenal.

The year 1888 was a sad one for the Shanghai mission. The noble veteran, Dr. Yates, passed to his reward in March. A Presbyterian missionary, writing from China, said that Dr. Yates was physically, morally, and mentally at the head of the Protestant missionaries of that country. Forty-one years of service had been granted him, and faithfully had he improved his measure of time.

The next year a Chinese mob destroyed all the missionary property in Chinkiang, and the missionaries were refugees at Shanghai. Reparation was duly made by the Chinese Government. Rev. E. F. Tatum and Miss Alice Flagg were sent to Shanghai, and were subsequently married. Rev. T. C. Britton and wife were also sent to Suchow, and Rev. L. N. Chappell and wife to Chinkiang.

In May, 1890, there were thirteen American missionaries connected with the Shanghai mission, besides the native helpers. Pastor Wong followed soon his beloved friend, Dr. Yates, into the realms of the blest. He was an able preacher and fine scholar, and was a valuable aid to Dr. Yates in Scripture translation and literary work.

The visit of Dr. Mabie, Secretary of the Missionary

Union, was the source of great pleasure, and he was made heartily welcome to the homes and hearts of the missionaries. The work is full of promise, and the grand harvest time for China seems to be drawing near at hand.

QUESTIONS.

1. Where is Shanghai?
2. When and by whom was the mission established?
3. What additions?
4. Give account of the founding of the mission.
5. What is said of Mr. Cabaniss and wife?
6. Sketch of Dr. Burton's work.
7. Report end of first decade.
8. Describe the years following.
9. Tell the story of Messrs. Bond and Rohrer.
10. What further troubles in 1862?
11. Describe Shanghai in 1866.
12. Tell the story of Dr. Yates' work and affliction.
13. What office did he accept? and what did he do with the profits?
14. Why did he decline the office of Consul General?
15. For what was 1877 notable?
16. What is said of Dr. Yates in 1880?
17. What helper came, when, and where located?
18. What special work was Dr. Yates doing?
19. What later helpers, and what is said of them?
20. When did Dr. Yates die, and what testimony regarding him?
21. What outbreak in Chinkiang?
22. Name additional missionaries.
23. Give number of missionaries and native helpers in 1890.
24. What is said of Wong?
25. What distinguished visitor is mentioned?

SUPPLEMENTARY READINGS.

China as a Missionary Field, by Knowlton. Our Life in China, by Mrs. Nevins.

LEAFLETS.

China for Christ. China, the World's Great Mission Field.

CHAPTER XXVII.

NORTHERN CHINA OR SHANTUNG MISSION.

THE province of Shantung lies about five hundred miles north of Shanghai. Rev. T. P. Crawford and wife joined the Shanghai mission of the Southern Board in 1852, and the next year established the first station in the Shangtung province at Tung-Chow. Messrs. J. L. Holmes and Jesse B. Hartwell, with their wives, joined the mission in December, 1860. Mr. and Mrs. Hartwell located at Tung-Chow, Mr. and Mrs. Holmes at Chefoo, the open port of the province, and a place of great trade. It is also the post office of Tung-Chow. The climate is as cold as that of Baltimore.

Mr. Holmes entered ardently into the work, notwithstanding the hindrances from war, and the ravages of rebel banditti. In October, 1861, he and an Episcopal missionary were murdered by the rebels, and their bodies discovered eight days later. Mrs. Holmes removed to Tung-Chow, and continued in missionary work.

In 1873, Misses Edmonia and Lottie Moon were added to the force at Tung-Chow. Miss Edmonia's health compelled her return in 1876. Her sister has proved a rarely efficient missionary. In June, 1872, the Hart-

wells opened a mission at Chefoo, deeming it an important and promising field. But four years later, the severe and continued illness of Mrs. Hartwell forced them to leave the country. She died a little later. Dr. Hartwell has since devoted himself to work among the Chinese in California, and the Cheefoo station has been abandoned.

During the civil war in America, the missionaries had ample opportunity for sacrifice. Nobly they held on their way in spite of scant supplies and poverty of funds.

Mr. Hartwell and Mr. Crawford labored at independent points in Tung-Chow; and from their labors resulted the "North Street Church," Mr. Hartwell, pastor, and the "Monument Street Church," under charge of Mr. Crawford.

In 1882, Messrs. Halcomb and Pruitt joined the Tung-Chow mission. The next year they each married lady missionaries, and still later the two families were sent to open the new station of Whang-hien. This same year Mrs. Halcomb died, and Mr. Halcomb soon after resigned his connection with the board.

Miss Moon labored from village to village in the Pingtu region with wonderful success. The whole country around seemed calling for the gospel.

Messrs. Davault and Joiner, with their wives, became connected with the Whang-hien station in 1884. Great hopes were entertained of their future usefulness, but

God called Mr. Davault higher, in 1887. His dying breath was an appeal for China. His wife still lives and labors in this land to which he sacrificed his life. Mr. Joiner stricken with an obstinate disease, sadly turned his face homeward.

In 1888, Dr. Crawford speaks of having "simply sowed seed," while Mrs. Crawford "cultivated her patch."

The latest additions to the Northern China mission, as reported in 1890, are as follows: At Tung-Chow, Misses Fannie Knight, Laura G. Barton, and M. J. Thornton. At Whang-hien, Rev. and Mrs. G. P. Bostwick, Mr. and Mrs. T. J. League.

Dr. Burrows, in his "Historical Address" on the Foreign Work of the Southern Baptist Convention, speaks as follows: "The three prominent standard bearers of our Chinese missions, to whom God has given health, perseverance, faculty, and executive tact, and whose names will be associated through all time and eternity with their respective mission fields, are Dr. Matthew T. Yates, of Shanghai, Dr. Roswell H. Graves, of Canton, and Dr. Thomas P. Crawford, of Tung-Chow. Other godly men and women have been associated with them in these fields, some for longer or shorter periods; some whose broken health compelled retirement from the work; but from the beginning of labors at these points, with only occasional seasons for recruiting health

and energies, there they have firmly stood, always faithful and hopeful, prayerful and laborious. They have been the generals, associated with brave and able officers, American volunteers, and native recruits."

What is true of these three men is also true of many others in our various missions. All honor to these brave and faithful veterans, who have borne the burden and heat of the day!

QUESTIONS.

1. Where is Shantung?
2. Who were the pioneers of the mission?
3. Who followed, and when? Where did they locate?
4. What is said of Chefoo?
5. Give account of Mr. Holmes' work and fate.
6. What is said of the Misses Moon?
7. What of the Hartwells?
8. What was the effect of the war in America?
9. What two churches in Tung-Chow? and what was their origin?
10. Give account of the Halcombs and Pruitts.
11. What is said of Miss Moon's country work?
12. Relate facts concerning the Davaults and Joiners.
13. How did the Crawfords describe their work?
14. What were the additions in 1890 to Northern China mission.
15. Give Dr. Burrows' estimate of Drs. Yates, Graves, and Crawford.

SUPPLEMENTARY READINGS.

The Middle Kingdom, by S. Wells Williams.

CHAPTER XXVIII.

THE WESTERN CHINA MISSION.

THE year 1889 was one of enlargement. The Missionary Union took measures to push forward into the interior of China. The first point chosen for occupation was Suchow, an important city on the river Yangtze, that great thoroughfare to the heart of Asia, sixteen hundred miles from the sea. Sz-chuen, the province, borders on Tibet. It has probably a population of twenty millions, though other estimates have been made, ranging from that up to seventy-two millions.

Two young men offered themselves for this work—Rev. William Upcraft and Mr. George Warner. Mr. Upcraft was sent to this very region some years ago by the British Bible Society. While prosecuting his work, he was clubbed and stoned and left senseless. His injuries compelled his return. Later, he became pastor of a church in Minnesota, and offered himself anew for work in China, in response to the call from the Missionary Union. The Baptist young men of Minnesota have undertaken the support of these volunteers.

This mission is established upon a new basis. The workers stipulate for no stated salary, but depend upon

the Lord and the brethren. They pledged themselves to the work of evangelization, not to pastoral labor. This they hope to provide from the native converts.

The two missionaries on arriving at Shanghai assumed the native dress prior to attempting the journey into the interior. This enabled them to travel for less than half the expense, and they also avoided rousing hostility.

It was a long, adventurous journey from Shanghai up the river to their distant destination. All boats ascending the current must be pulled by men, and this is impossible in the rainy season on account of high water. They were detained some time for this reason, but at last passed safely through the river gorges, arriving at Suchow December 16, 1889. They left Shanghai in August, but the unusual length of the rainy season caused delay. Mr. Upcraft had some knowledge of medicine, which was helpful in winning his way with the people.

Sz-chuen is a splendid province, with beautiful scenery, fertile soil, fine climate, and intelligent, well-to-do inhabitants. But the great curse is opium—opium growing, opium smoking, opium eating, and opium dying. Numerous and costly temples show the hold that Buddhism has upon the people.

The province is a great and open field for missionary operations. The China Inland mission has a few workers, but a real impression for Christ is yet to be made. Thousands are daily perishing.

Mr. Upcraft at once began evangelizing tours. Mr. Warner's work must be upon the language for the most part for a year to come. They report the women as eager to know when their teachers were coming. A partial answer to this inquiry was given by the marriage of Mr. Warner, January 9, 1891, to Miss Mara S. Moorhead, at Ningpo. At once the newly-wedded pair started on their long, weary journey to the far interior.

In 1891, there were under appointment to the Western China Mission, C. H. Finch, M. D., and wife, Rev. Maurice Harrison, Rev. Robert Wellwood and wife. The report says: "There have been many encouraging features in the work. The field is attractive. The province of Sz-chuen is the most fertile and prosperous of the eighteen provinces of China proper. The people are intelligent and enterprising, and they seem less bigoted and more hospitable to the gospel than the Chinese of the coast regions. Everything about the opening of this new work in the remote region of Western China is encouraging."

Thus the gospel light is penetrating even the far interior of long-closed China. Shall we go up and possess the land?

QUESTIONS.

1. Where is the province of Sz-chuen?
2. What characterized the year 1889?
3. What point of advance was chosen?
4. Who offered themselves for the work?
5. What is said of Mr. Upcraft?
6. Who have undertaken their support?
7. Give the basis of this mission.

8. Describe the journey of the missionaries.
9. Describe the province of Sz-chuen.
10. What event in 1891 added a new worker?
11. Give names of those under appointment in 1891.
12. What is said of the work?

SUPPLEMENTARY READINGS.

Missionary Magazines, 1890, 1891.

CHAPTER XXIX.

THE SEED PLANTED.

TELUGU land lies in the southeastern part of Hindostan, extending along the shore of the bay of Bengal, from Madras to Chicacole. The Telugus have no country of their own, but this territory in which they chiefly dwell is partly in the Madras Presidency, and partly in the dominions of the Nizam, an independent native prince, tributary to England. The Telugus number about eighteen millions. They are a fine, stalwart race, resembling Europeans in everything except color. Their language is sweet and musical, ranking second to the Tamil. Their religion is Brahmanism, with its iron bars of caste.

For the real originator of the Telugu mission, we must go back to Amos Sutton, for many years a beloved English missionary at Orissa, in India. He married the widow of the lamented Colman, one of our earliest missionaries to Burma. Coming to America in 1835, his eloquent appeal for the Telugus led to the appointment of Rev. S. S. Day and Rev. E. L. Abbott, with their wives, to the new field. In Calcutta it was decided that the Abbotts should go to the Karens of Burma, leaving

Mr. and Mrs. Day to found the Telugu mission alone. After some experiments, Mr. Day located in Madras. Three years' hard work resulted in the conversion of a few souls, none of whom were Telugus. In 1840, he removed to Nellore, in the midst of a large Telugu population. Here the first convert was baptized, September 27, 1840. A Government grant gave him ground for mission premises. In 1841, he welcomed as co-laborers, Rev. S. Van Husen and wife. In 1844, the Nellore church was organized with eight members—four native converts and the missionaries. The next year both the Days and Van Husens returned to America with broken health.

Mr. Day found the Board strongly inclined to abandon the Telugu field. So earnestly did he plead for this child of his labor and prayers, that they sent him back in 1848, in company with Rev. Lyman Jewett and wife. Five apparently fruitless years followed. In 1853, the question of abandonment was again discussed, and another lease of life granted the Telugu mission. In one of the addresses, the speaker, pointing to Nellore on the map as the only station, called it the "Lone Star." Dr. S. F. Smith, our Baptist poet and hymn writer, caught the idea, and wrought a glowing bit of prophecy into verse before he slept; a prophecy that has been more than fulfilled.

Late in 1853, occurred the notable prayer meeting

which marks the turning point in the history of the Telugu mission. Mr. and Mrs. Jewett, with three Telugu Christians, made a tour, reaching Ongole in December. Their labor in this heathen city seemed utterly void. Before sunrise, New Year's Day, 1854, they ascended the Ongole hill, overlooking the country. Before them lay the city; beyond were many towns and villages crowned with mosques and temples, embracing a dense population, ignorant of the true God. With bursting hearts they knelt to pray, offering special and individual petitions that God would send a missionary to Ongole. A strong assurance that the prayer had been heard came upon them. The answer was long delayed, but the fullness of its blessing came in later years.

Early in 1855, Rev. F. A. Douglass and wife joined the workers at Nellore. Ten years' unceasing work exhausted his strength, and he returned home. In 1862, Mr. Jewett was also obliged to seek rest.

On his arrival, he found the old question before the Board, who were at the point of speaking the fatal word. The Telugu field had seemed barren of results; but to the laborer, whose strength had been spent in sowing much precious seed, the thought of abandonment was worse than death. He plead as for his own life, saying: "You can give up the Telugu mission, but I will never abandon the Telugus. I will go back and die in India." His faith and zeal turned the scale, and saved to the

Baptists the splendid results of these later years. "Well, brother," said the secretary, "if you will return, we must send somebody with you to bury you." A solitary voice, uttering no uncertain sound, had saved the Telugu mission.

Twelve years after that memorable meeting on Prayer Meeting Hill, Ongole had a missionary in the person of Rev. John E. Clough. After studying the language a year in Nellore, the Cloughs came to their own station in 1866. The harvest began. One by one the sheaves were gathered. January 1, 1867, a church was organized with eight members. Such was the beginning of what has since become the largest Baptist church in the world.

Ramapatam was opened as a station in 1870, by Rev. A. V. Timpany and wife. Beautiful and spacious grounds were placed at the disposal of the mission, which have greatly furthered its success. Soon Rev. John McLaurin and wife joined Mr. Timpany, while Rev. E. Bullard went to aid the Jewetts at Nellore.

The harvest had truly begun. The Telugus were coming in great numbers. Three hundred and twenty-four were baptized in a single month. In the beginning of this year the missionaries prayed for five hundred true converts. The close of the year records five hundred and seventy-three baptisms.

The sending of men and means was greatly blessed of

the Lord. The hands of the missionaries were full to overflowing. In 1872, Mr. Clough was obliged to take a furlough. He rested while at home by securing four new laborers, and an endowment of fifty thousand dollars for a theological seminary. In Mr. Clough's two years' absence, Mr. McLaurin had charge of the Ongole field, and the pentecostal blessing continued, one thousand and eighty being baptized.

Before this time, in 1867, the caste question had been settled. When Mr. Clough went to Ongole, he was welcomed by Brahmins and the higher classes, offering him their boys for his school, furnishing him with all needed funds. The Lord commenced converting the outcasts, from the Madiga and Mala castes. They asked baptism. A committee waited on Mr. Clough, notifying him to let the Pariahs alone. The Brahmins could not even come to his house if these people entered it. But duty was plain, and Mr. Clough baptized the converts, bringing on himself the rage of the high-caste people. Not only were their boys taken from the school, but they threatened suit for the defilement of their tank by the baptism.

Sick at heart, Mr. Clough sought his study. Taking up a Bible, he opened to 1 Cor. 1 : 26–29. Unknown to him, Mrs. Clough was praying in another room. Opening a Testament, her eye fell on this salf-same passage. It was a voice from heaven. This double assurance

made them content to harvest sheaves among the poor and lowly, since they were the called of God.

After Mr. Clough's return, the McLaurins went to Coconada to establish a mission in behalf of Canadian Baptists. In 1879, Mr. Timpany left the service of the Missionary Union, and joined the mission at Coconada. In 1885, he was cut off by cholera, thus ending a grandly useful life. The Canadian mission has been fruitful and inspiring.

Rev. D. Downie and wife arrived at Nellore in 1873, and assumed Dr. Jewett's work, that he might join the Bible Revision Committee at Rajamundy. Early missionaries had given some imperfect translations to the people, and now representatives of all the denominational missions were engaged in preparing as perfect a Bible as possible for the Telugus. In 1874, Dr. Jewett's overtasked strength compelled him to return home. Rev. R. R. Williams took charge of the seminary at Ramapatam. It was called Brownson Theological Seminary, in honor of the chief donor to its endowment. This school was of great importance in training up qualified native preachers. The harvest could not be reaped by the missionaries alone. An army of native helpers could be profitably employed.

The women's societies sent workers to Telugu land. Miss Peabody came, in 1872, to Ramapatam, and Miss M. A. Wood, in 1874. Their especial work was teach-

ing. In July, 1876, Miss Wood married Rev. A. A. Newhall. She was a woman of rare consecration and noble gifts. She gave her life for the Telugus, dying at Ramapatam, October 9, 1877.

The same year, Miss Peabody married Rev. Mr. Pearce, of the English Baptist Mission.

In 1874, thirty-eight students were in the seminary at Ramapatam. A letter from Mr. Timpany about this time sounds prophetic: "I hardly dare express what I feel sometimes; and yet, why should we not look for it—the time when the Telugus shall move like a flood, sweeping all before them? The time is coming, must come, when all will leave their idols."

He was not alone. The missionaries unitedly predicted a glorious success.

QUESTIONS.

1. Locate Telugu land.
2. What is said of the Telugus?
3. Who was the real originator, and what is the story of his influence?
4. What was the result of this appeal?
5. Who was the founder of the Telugu mission?
6. Tell of his earliest efforts.
7. When and why did he remove to Nellore?
8. When was the first baptism?
9. Who were the first co-laborers?
10. When was the Nellore church organized?
11. What was the feeling of the Board?
12. Who re-opened the work in 1848?
13. How did the mission obtain the name "The Lone Star"?
14. Give the poem. (Missionary Sketches, page 198.)
15. Tell the story of the notable prayer meeting in 1853.
16. Who were the next workers?

17. Tell of Dr. Jewett's noble appeal in 1862.
18. What was its grand result?
19. Who was Ongole's first missionary? When did he begin his work?
20. When was the Ongole church organized, and what has it since become?
21. What is the early history of Ramapatam?
22. What signal answer to prayer in 1870?
23. What did Mr. Clough accomplish during his vacation?
24. Relate the settlement of the caste question?
25. What was done at Coconada?
26. What is said of Dr. Jewett and Bible Revision?
27. What of Brownson Theological Seminary?
28. What record of Misses Wood and Peabody?
29. Give Mr. Timpany's prophecy.

SUPPLEMENTARY READINGS.

Telugu Jubilee Volume. Missionary Sketches, Our Gold Mine, pages 340–368.

LEAFLETS.

The Lone Star. Lydia of Nellore.

CHAPTER XXX.

EARLY SHEAVES.

IN 1877 and '78 came the terrible famine, such as the present generation of Telugus had never known. The missionaries suspended their usual work, and bent every energy to the saving of life. Mr. Clough organized and superintended the people in digging a portion of the Buckingham Canal, thus keeping many alive. But notwithstanding all, and the relief that poured in from other countries and from Government, thousands perished. It was a pitiful time.

When the worst was over, multitudes came for baptism. The missionaries sifted carefully to make sure that gratitude or lower considerations were not the motive. From June to December, 1878, Mr. Clough and his assistants baptized nine thousand six hundred and six, bringing the native membership up to twelve thousand eight hundred and four. At one time, over a thousand people from Ongole came to the mission compound, and gave up their idols.

In 1876, Miss Mary Day, daughter of the founder of the Telugu mission, came to Ongole to the work her father began. A new station was opened at Secun-

derabad, by Rev. W. W. Campbell, the first in the Nizam's dominion; and in January, 1879, a second at Secunderabad, by Rev. A. Loughridge. As the Nizam is a Mohammedan prince, the missionaries had in opposition the forces of Islam, as well as Brahmanism.

In 1880, the Ongole High School was organized. Rev. W. R. Manley, who had been laboring among the Telugus in Burma, was appointed principal. This school was early aided by Government, and has had a career of great usefulness. The Bible is taught, and no caste distinctions allowed. Two hundred and seventy-four names were on the rolls in 1884.

In 1882, the membership on the Ongole field was over twenty thousand. In 1881, twenty-six churches were formed from the parent church. The next year, the large parish of ten thousand square miles was divided into five, making four new stations. Mr. Clough returned to America this same year, leaving the Ongole station in charge of Rev. D. K. Rayl, who left in 1884, on account of illness. He and his wife died soon after reaching home. Mr. Clough hastened back to the deserted field, absent only eleven months. Miss Rauschenbusch came to Ongole in 1883. Her special charge was the boys' school.

Death and broken health continually weakened the force of missionary laborers, but the work went on. The high-caste people were still comparatively untouched,

but the poor and lowly accepted the gospel preached to them.

After six years of incessant labor at Secunderabad, Mrs. Campbell was brought to the gates of death. The homeward voyage was beneficial, but she was never able to return to India. Mr. Campbell came home in 1882.

Kurnool was opened in 1876, by Rev. D. H. Drake. The harvest was white in this field also, but the famine interfered with missionary work. In 1879, Mr. Drake, broken in health, sailed for America.

The next year, Rev. F. E. Morgan and wife came to the vacant place, and labored until 1887, when he also was compelled to return. He died in 1891.

Dr. and Mrs. Jewett rallied sufficiently to return to Madras in 1878, locating in the suburb of Royapurum, where he began work in India, and where he finished it in 1886. Dr. Jewett's daughter, with her husband, Rev. S. W. Nichols, was associated with her parents. Her early knowledge of Telugu quickly returning, made her at once a valuable helper. The work in Madras did not show results as in the interior, but it was nevertheless an important work. Miss Marie Menke came in 1880 to Madras, devoting herself to school work until her marriage in 1884 to Mr. Newhall, and her removal with him and with her sister, Miss Bertha Menke, to Hanamaconda. In 1881, Rev. Norman Waterbury and wife were designated to Madras. The next year, two houses

were bought in different suburbs, locating the work at Vepery and Royapuram. Miss Day removed to Madras in 1884, devoting herself to the caste-girls school, and to zenana work.

The four new stations on the old Ongole field were soon manned. Cumbum was opened in 1882, by Mr. Boggs. This remote part of the district had not hitherto received needed attention. The first year, seven hundred and thirty-one were baptized. Mr. Boggs gave several years faithful work, before ill health forced his return to America.

Vinukonda was opened the same year, by Rev. G. N. Thomssen. The converts, as elsewhere, came by hundreds; and the training of these multitudes was the pressing work. Two thousand six hundred and fifty-three members were reported in 1884. Rev. J. Heinrichs assumed charge in 1890.

Nursaravapetta was another of the new stations. Rev. R. Maplesden was its pioneer missionary, locating there in 1884; but in a year he was compelled to leave the field. In 1886, Rev. Wm. Powell and wife were appointed to the vacancy.

The fourth of the new stations on the old Ongole field was Bapatla. Rev. E. Bullard has labored here since 1883.

Udayagiri is a most important interior station, commanding much territory. Rev. J. F. Burditt undertook

the charge in 1884. The next year he speaks of it as hard and stony ground, with scarcely a Christian, save on the confines of the old Ongole district. It recalls the former barren years in Telugu land.

Palmur is one of the youngest stations. It was opened by Rev. Elbert Chute, in June, 1885. Later, he was joined by his sister, Miss Leoni Chute. This station is in the Deccan, between Secunderabad and Kurnool.

Enough has been said to indicate that the Telugu missions really comprised two divisions, differing greatly in the state of the people, and the conditions of missionary labor. The eastern Ghauts are the dividing line between the older missions on the coast and those in the Nizam's dominions on the interior plateau. Brahmanism is ascendant on the coast plains, and this is where the great Christian harvests have been reaped. In the interior, Mohammedanism is the religion of the rulers, and missionary work is hindered accordingly. These missions are also more of a pioneer character. These are the years of seed sowing, and equal harvests may be expected in the time to come.

In 1884, the new building for the theological seminary at Ramapatam was finished. It was a grand monument to the liberality of the Baptists of America. Dr. Williams thus describes it: "The foundations are laid very deep, the walls are massive, the wood work is of first-class Burman teak. It is almost fireproof. It is built from

the finest quality of brown-stone, cut from the quarry, and neatly dressed. The lower story is used for class rooms, library, etc. The whole of the upper story is a beautiful audience room. There is a fine tower, from which will sound a bell calling the people for miles around. It will sound the more sweetly to the Telugus because it is their gift."

The Bucknell Memorial at Nellore, completed in 1886, is a fine building for a seminary of threefold character: a Bible school for the education of Bible women, a normal school for training teachers, an industrial girls' school. This last department has become nearly or quite self-supporting.

The high school in Ongole also received a commodious building through the generosity of Mr. Rockafeller, and others. It accommodates more than three hundred pupils. Thus have scoools been established in Telugu land on deep and broad foundations.

QUESTIONS.

1. Give the date of the terrible famine and its results.
2. Describe the wonderful ingathering after the famine.
3. What is said of Miss Mary Day?
4. Names and dates of two stations opened in the Nizam's dominions.
5. Who was the Nizam?
6. Give facts regarding Ongole high school.
7. Give membership on Ongole field in 1882.
8. Subsequent events at Ongole.
9. What was the result of caste?
10. Work and workers at Secunderabad.
11. Where is Kurnool? When and by whom opened?
12. Sketch matters in Madras from 1878–84.

13. Give facts concerning four new stations on the old Ongole field.
14. What is said of Undayagiri?
15. Where is Palmur and what is its history?
16. Describe the two divisions of the Telegu missions.
17. Describe the new building for the Brownson Theological Seminary.
18. What is the Bucknell Memorial?
19. What of the High School building in Ongole?

SUPPLEMENTARY READINGS.

Missionary Sketches. Telugu Jubilee Volume.

LEAFLETS.

Ongole Girls' School. Nellore Girls' School. Woman's Work in the Zenanas.

CHAPTER XXXI.

LATER HARVESTS.

IN February, 1886, occurred the Jubilee Conference of the Telugu mission, in which the missionaries of both the American and Canadian societies participated. The review of the fifty years was full of interest and inspiration.

Late in 1885, Dr. Jewett completed the revision of the New Testament. The last chapters were just completed, when Mrs. Jewett's dangerous illness hastened their departure, depriving the Jubilee Conference of his presence. The Jewetts had been sorely bereaved in the death of Mr. Nichols, in 1880, and a year later by that of their daughter, Hattie Jewett Nichols. Although lonely and desolate, they remained until the great work of Dr. Jewett's life was finished. Nearly forty years had been given to the Telugus, and his name is immortal as that of the man who saved the Telugu mission.

This same year, a printing press was placed at Ramapatam, which served the double purpose of printing for the mission, and giving employment to the students in schools. Mr. Burditt was rejoiced by the organization

of a church at Udayagiri of thirty-five members, a promising beginning in a hard, pioneer field.

In November, 1886, the Madras mission mourned the death of Mr. Waterbury. His life was really a sacrifice, consumed on the altar of missions. Dr. Williams, for many years the successful president of Ramapatam Theological Seminary, was compelled to lay down the work. Mr. Boggs was appointed to fill the vacancy, and assumed charge in March, 1888.

Self-support among the Telugu churches was of slow growth, on account of the extreme poverty of the converts. The missionaries early began to preach the doctrine of the consecration of the tenth to God's service. Growth in this direction has been apparent from year to year, and the fact that the converts give more to Christ's work than they formerly gave to their idol worship attests their willingness. Since God called the very poor among the people, he has also called American Christians as helpers to sustain his cause, until the time when the Telugus can do it alone.

In 1887, Mr. Drake returned, taking up Mr. Waterbury's work at Madras, and Miss Johanna Schuff also joined the teaching force the same year. The next year, the Manleys were obliged to take a vacation, leaving the Ongole High School without an American principal. In 1888, Mr. Maplesden, of Secunderabad, records encouraging progress in the Deccan. Thirteen years had passed

since this first station was planted in the Nizam's dominions; and now the greatest toleration was shown toward Christianity by his highness, the Nizam, and the leading nobility of Hyderabad. Large grants in aid were given to the educational work of the various missionary societies.

Mrs. Pearce, formerly Miss Peabody, widowed, returned to India in 1889, to teach in Madras, under the auspices of the woman's society which first sent her out. About this time, we read of the Hindu Tract Society scattering tracts to offset Christian literature. This device aids our cause by exciting inquiry.

The missionaries, crushed by the magnitude of the work, sent an appeal in December, 1888. It begins as follows: "The work of the Telugu mission, instead of being almost completed, is scarcely more than begun. The great body of the Telugu-speaking Hindus may almost be said to be untouched by the gospel, and even of the poor, ignorant outcasts, only a portion have been gathered in."

One plea advanced for more laborers was the twenty-seven hundred converts baptized in 1888. This meant "increased work, multiplied burdens, and widening reponsibilities."

It must be remembered that these Telugu converts were weak and ignorant; literally infants in knowledge; and need patient, long-continued training to make them

strong Christians. Men must be sent, or even the gathered harvest will be largely lost.

The next year Dr. Jewett's revision of the New Testament was published. A reference edition was prepared. Although further revision was contemplated, yet the text as Dr. Jewett left it was literal and idiomatic.

In 1887, the Telugu mission secured a sanitarium at Coonoor, on the Nilgiri hills, a delightful retreat from the fierce heat of the plains during the hot months. This will prolong valuable lives, and save many furloughs to America. Coonoor is six thousand feet above the sea, with a refreshing temperature.

Miss E. J. Cummings, M. D., at Ramapatam, rejoiced in a new dispensary, where she could win souls by ministering to diseased bodies. She is reported as hard at work in many directions, and especially desirous to teach the women and girls lessons on the care of health.

It seemed as if disabled workers were leaving faster than new ones could be secured to take their places. Miss Day, Miss Menke, the Newhalls, laid down their work about this time. Late in 1889, Jacob Heinrichs and wife were sent to Vinukonda, and Rev. A. Friesen and wife to Secunderabad. We read of a Christian Endeavor Society in Nellore.

Another appeal, more urgent still, came in December, 1890, addressed to the constituency of the Missionary Union, the purseholders. The missionaries asked for

twenty-five men to strengthen and enlarge the Telugu work. Quoting from their appeal: "This mission has been, and now is, to you a crown of glory in the eyes of all Christendom. From the hilltop near where we are now, the prayer of faith has been answered in a mighty downpour of blessing. Since the dawn of modern missions no such Pentecostal ingathering has been seen. You have thirty thousand converts in this field. These converts are your spiritual children. They are still coming by hundreds and thousands. To you must they look for care and nurture during the infancy of their spiritual life.

"These spiritual children have cast away the polluted food of idolatry, but are now receiving the bread of life in its place, as they ought. Have mercy on them in their piteous condition! As far as we can, we are teaching them to help themselves. In time we hope they will be less of a care to you, but do have compassion upon them now. They need more missionaries; they need guidance; they need leadership; they need to see a missionary's face more frequently in their villages; they need missionary stimulus and encouragement. If they fail to get this, at this most needy hour of their history, what can you expect but declension of faith, stunted growth, unhealthy development, and spiritual disaster. And if that should come, your Telugu mission, which is today a glory, may become a humiliation and a reproach."

These burning words present vividly the needs in Telugu land. The number baptized in 1889 was thirteen hundred and ten. The year 1890 opened with a sound of "going in the trees," but the overburdened missionaries could not be gladdened by the prospect of additional responsibilities. The letters from the field breathe sighs rather than songs. The Baptist hearts at home were stirred. As a result, October 9, 1890, is memorable as the day when a large reinforcement sailed for the Telugu field. Rev. C. Hadley and wife were sent to Madras; Rev. P. M. Johnson and wife to Ongole; Prof. W. E. Boggs and wife for educational work; Rev. G. M. Thomssen and wife were also of the number, returning to Kurnool. A little later the Manleys sailed, designated to Udayagiri.

The beginning of 1891 brought tidings of another Pentecostal revival on the Telugu field. In the last three months of the preceding year, two thousand and twenty-three were baptized, sixteen hundred and seventy-one in a single day. Other parts of the field shared in the blessing.

At Cumbum, eleven hundred and ninety-five were baptized during 1890, the result of Mr. Newcomb's labors. In the Nizam's dominions seed was springing. Mr. Friesen removed from Secunderabad to locate at the promising point Nalgonda. Again, Mr. Clough reports in the Ongole district seventeen hundred and forty-two

baptized from January 1 to February 24, 1891; and Mr. Newcomb from Cumbum, fourteen hundred and sixty-six baptized from January 1 to February 22. This made the baptisms on the Telugu field in five months more than five thousand.

One important event was the visit of Dr. H. C. Mabie, Home Secretary of the Missionary Union, to our missions in Asia. He had the privilege of witnessing some of the marvelous exhibitions of divine power in Telugu land, personally baptizing many converts.

At the national anniversaries in 1891, Dr. Clough's presence aroused great enthusiasm. In view of the unexampled victories on the Telugu field, it was resolved to send twenty-five men and to raise fifty thousand dollars to meet the present emergency. Quoting from the Annual Report for 1891: "We find that the complete statistics for the past year give the number of baptisms in the mission at more than six thousand, and the total number of church members at more than forty thousand.

"In the presence of such displays of grace, we can only stand with bowed heads and humble hearts before the Lord and give him all the praise and glory of the great ingathering. The progress of the Telugu mission in twenty-five years, from thirty-eight to forty thousand converts, has not been due to the extraordinary amount of labor and money expended on the work, for they have not been greater than on other fields. God in his great

mercy has chosen to favor the Telugu people with a special and amazing outpouring of the Holy Spirit, and he has brought this great result."

QUESTIONS.

1. Give date of the Telugu Jubilee.
2. What was Dr. Jewett's closing work?
3. What is said of the death of Mr. and Mrs. Nichols?
4. For what will Dr. Jewett be especially remembered?
5. State double purpose of the printing press at Ramapatam.
6. What encouragement at Udayagiri?
7. What is said of Mr. Waterbury?
8. Who was Dr. Williams' successor in the charge of Brownson Theological Seminary?
9. What are the facts regarding self-support among the Telugus?
10. Sketch events in 1887 and 1888.
11. What appeal was sent by the missionaries?
12. Why are Telugu converts in special need of nurture?
13. What was the event of 1889?
14. What and where is Coonoor?
15. What is said of medical work in Ramapatam?
16. Give list of workers compelled to leave at this time.
17. Name reinforcements.
18. Give substance of second appeal.
19. What new blessings in 1890?
20. What result did this bring about in the way of reinforcements?
21. Describe the Pentecostal ingatherings in 1890 and 1891.
22. What is said of Dr. Mabie?
23. What resolution was taken at the national anniversaries in 1891?
24. Give latest statistics.
25. What is the increase in twenty-five years, and to what is it due?

CHAPTER XXXII.

OPEN DOORS IN JAPAN.

THE Japan mission is one of the later enterprises of American Baptists. Like China, the land was for centuries closely barred against foreign influences. It is an empire of islands, with a population of thirty-three millions. The national religion is Buddhism, modified by the ancient Shintooism. Centuries ago, the Roman Catholic religion was introduced, and flourished greatly. The Government suppressed it by force, and such was the hatred aroused, that for many years the figure of a cross was laid down upon the shore, and a foreigner could only enter the country by trampling this sacred symbol under foot.

The American nation was the first to compel Japan to make a treaty, and open certain of her ports for commerce and supplies. Other nations followed the advantage gained, so that it was said, "When the Susquehanna sailed up the Bay of Yeddo, she led the squadrons of seventeen nations." This was in 1856, and under the touch of Western influences, Japan awoke, slowly at first, and then with a rapidity that has astonished the world.

The American Baptist Free Mission Society was the

first Baptist organization to enter Japan. Rev. J. Goble was the earliest Baptist missionary. He confined his labors to translating the Scriptures, as the time was not ripe for public work.

The close of the war, and the abolition of slavery, having removed all excuse for a separate Baptist Society, the Japan mission was in 1872 offered to the Missionary Union, and accepted. Dr. Nathan Brown, for so many years an efficient missionary in Assam, was under appointment, at the time of the transfer. Dr. Brown and wife, with Mr. Goble and wife, arrived in Yokohama, February, 1873. As there were no disciples, no mission buildings, it was really the beginning of a new enterprise.

Just after the arrival of our missionaries, the ancient edict against Christianity was annulled by the Mikado. This opened an effectual door.

In 1873, Rev. J. H. Arthur and wife were sent to Japan, and later, James T. Doyen, a teacher in the country, was baptized at Yokohama and employed by the Missionary Union. He was ordained, and soon after went to Tokio, the capital, at the invitation of several Buddhist priests, who offered him quarters in one of their temples that they might learn about the new religion.

In June, 1874, the Arthurs also removed to Tokio, which brought them in more direct contact with the people. Dr. Brown, whose linguistic talent found full

employment, remained at Yokohama. Portions of Scripture, tracts, hymns, etc., were rapidly prepared and scattered broadcast. The Japanese were eager for new things, and Christianity was one of them. The first Gospel in the language was printed by the Baptist mission. Dr. Brown's missionary work was also very successful. Large congregations crowded the mission chapel, and the little church gave signs of steady and healthful growth.

In 1875, Miss Clara A. Sands was sent to Tokio, and Miss A. H. Kidder to Yokohama. The two cities are eighteen miles apart and connected by rail, so the workers did not suffer from isolation as in other countries. This same year occurred the first baptism in Tokio.

Rev. Frank Dobbins and wife came to Yokohama in 1875. Severe illness soon prostrated Mrs. Dobbins, and sorrowfully they turned their faces homeward.

The records of these years are marvelous. A Government decree provided that all Government offices should be closed from Saturday noon until Monday morning. Thus was the Lord's Day recognized. Hitherto, every fifth day had been a holiday. Probably the controlling idea was not respect to Christ, but the belief that this step would contribute to national progress. Nevertheless, it wonderfully smoothed the way for evangelizing work.

A dark shadow fell. Mr. Arthur, loved, successful,

and earnest, was stricken at his post, and died late in 1877 at Oakland, California. The vacancy in Tokio caused by his death was filled, in 1878, by Rev. H. H. Rhees and wife. There was already the nucleus of a native ministry.

Our missionaries have one great advantage in Japan. Its thirty-three millions have the same religion, speak the same language, and use the same written character. There is not a multiplicity of dialects and religions. Another peculiar phase of these early years of mission work is that the converts to Christianity in Japan are mostly from the higher and educated classes. This fact, so encouraging at first, may account for some of the perplexing problems in the crisis of later years.

In July, 1879, the Lord sent the Baptists a trained, fully-equipped missionary, already on the field. Mr. Thomas P. Poate had been employed by Government as a teacher. He understood the language well, and was familiar with Japanese customs and modes of thought. His wife was also an efficient helper. Mr. Poate proved indefatigable. Preaching stations were first established in the vicinity of Yokohama, and soon he had a promising church at Morioka, three hundred and seventy miles north of Yokohama. A little seed had taken root in the wilderness, and its results promised to be glorious.

A notable event was the completion of the New Testament in Japanese by Dr. Brown, August 1, 1879. Six

years and a half had passed since his arrival in Japan. The acquisition of the language and direct missionary work had allowed brief margin of time for translation. Yet, so faithful and idiomatic is its rendering that it will doubtless remain the standard Bible.

In December, 1879, Rev. A. A. Bennett and wife arrived at Yokohama, and Miss E. J. Munson at Tokio.

Mr. Poate's letters from North Japan read like the story of the Apostle Paul: "In journeyings often, in perils of water, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren. In weariness and painfulnesss, in watchings often, in hunger and thirst, in fastings often. Besides that which cometh upon me daily, the care of all the churches."

This work in North Japan early bore precious fruit. In 1880, a church was formed at Sendai, with eight members. Christianity seemed in danger from its very popularity. The missionaries were obliged to exercise the greatest care to prevent the admission of unconverted members.

There was great need of a native ministry to enter the vast fields. Mr. Bennett organized a theological class at Yokohama, which proved the nucleus of a future seminary. In Mr. Poate's northern tour in the summer of 1880, he was accompanied by his wife and Miss Sands. The latter thus describes a communion service at Mori-

oka: "A few natives sitting in a circle upon the floor, a small piece of brown bread made by Mrs. Poate (bread cannot be bought in the country), a little yellow plate, a small glass with a stem, a black bottle containing the wine, and with us the presence of the Lord."

The needs of the vast multitudes in Tokio, the most densely populated city in Japan, tasked the missionaries to the utmost. Hindrances were more perplexing than in the country work. Yet wonders were accomplished. The hand of the Lord was stretched out in blessing.

QUESTIONS.

1. Describe Japan and its religion.
2. What nation first compelled a treaty with Japan and opened her gates?
3. What of other nations?
4. What Baptist society first entered Japan?
5. Who was its first missionary, and what was his work?
6. In what year was the Japan mission transferred to the Missionary Union?
7. Who were the first missionaries, and where located?
8. What bar was early removed?
9. Sketch the work of Messrs. Arthur and Doyen.
10. What and where is Tokio?
11. What is said of Dr. Brown's work?
12. What new workers in 1875?
13. Name some of the concessions to Christianity.
14. When and where did Mr. Arthur die?
15. Who filled the vacancy?
16. What great advantage has mission work in Japan?
17. What peculiar phase?
18. What valuable workers in 1879?
19. What other notable events this same year?
20. Of what are Mr. Poate's letters from North Japan a reminder?
21. What are the results of this work?
22. State the beginnings of theological instruction.
23. Give Miss Sand's description of a communion at Morioka.

SUPPLEMENTARY READINGS.

Life of Nathan Brown. The Land of the Rising Sun. Missionary Sketches.

LEAFLETS.

A Trip to Morioka. Some Curious Things about Japan. The Women of Japan.

CHAPTER XXXIII.

PROMISE AND PERPLEXITY.

IN 1880, we find Dr. Brown in Yokohama, printing the revised New Testament in the pure Kana or Japanese character for the common people, also a mixed edition in Chinese and Japanese characters for the educated classes. The native preachers were growing into efficient helpers, vigorous thinkers, and some of them pulpit orators. Evangelists were needed to send into the interior. Mr. Poate gives this incident in one of his tours in 1881: "A few days ago I climbed a hill crowned with an old Shintoo temple. Noting the fallen pillars, I rejoiced; but going down, I met a party of pilgrims. Their guide was an old woman. She knew nothing of the way of salvation. As I told it, she said, 'What a blessed thing!' When I spoke of the death and resurrection of Jesus, her excitement reached a climax. 'What,' asked she, 'is the name of him who rose from the dead?' 'The Lord Jesus.' She began to beckon with her hand to the rest of the party, and cry out, 'Quick, quick, blessed news!—news that we never heard before!' Then they gathered around me, and under the eaves of the old temple I preached Jesus."

Rev. F. Dobbins and wife returned late in 1881, locating at Tokio. A year later, disease compelled them to take a final leave of Japan.

The demand for Scripture was unprecedented, and the presses were taxed to their utmost to supply the call. The Bible Society and other agencies furnished generous aid to this department.

The success of Christianity roused Buddhism to active opposition. Public meetings were held by the priests in all parts of the land. But the ancient religion cannot long exist in the light of modern science. The conflict of the future will not be between Christianity and Buddhism, but between Christianity and atheism.

In 1881, Mr. and Mrs. Rhees removed to Kobe, where a church had been formed. The city lies in the midst of a dense population. Dr. Brown writes: "We have now a nucleus for each of the four departments of the Japan mission—Yokohama, Tokio, Sendai and the North, Kobe and the South."

After Mr. Dobbins' enforced retirement from Tokio, Miss Kidder was again left alone with the entire work—a crushing burden. April 1, 1885, Rev. C. H. D. Fisher and wife were transferred from Ongole, India, to Tokio. In consequence of overwork, Miss Kidder was prostrated by severe illness, but a kind Providence restored her. Indications for good multiplied. Much of the harvest was the result of seed sowing by native colporteurs.

The year 1883 was a year of revival. About two thousand were added to the different evangelical churches, of which the Baptists had their share. Candidates for the Buddhist priesthood were required to pass examinations in the Old and New Testaments, to be able to answer the missionaries. Doubtless this often proved a weapon turned against themselves.

In the same year, Miss Kidder gladly welcomed Miss H. A. Whitman to share her labors. In 1884, Rev. E. H. Jones and wife were sent to Japan, locating at Sendai. In addition to his other work, Mr. Poate prepared two courses of lectures on church history for the students in the seminary. Mr. and Mrs. G. H. Appleton, formerly of China, were received as missionaries, and stationed at Kobe. In 1885, Dr. Brown writes: "When I think of our small beginning twelve years ago, now swelled in numbers to upward of four hundred members, I can only exclaim, 'What hath God wrought!'"

This year Miss E. L. Rohlman came to Yokohama, to take Miss Sands' work, and give her an opportunity for rest in America.

The death of Dr. Brown, January 1, 1886, was a sad loss to the Japan mission. For nearly thirteen years his fine linguistic talent, his ripe experience, his earnest consecration, had been a tower of strength. With his aid the mission foundations had been laid deep and strong. His labors had been varied. Burman, Assamese, and

Japanese Christians sang hymns of his translating. Assam, as well as Japan, received the New Testament from his hand, in their own languages. Death found him with work begun and planned, enough to fill the span of an ordinary lifetime. More than a half century had passed since, in the strength of young manhood, he sailed for a foreign field. In the ripeness of age he went to rest in Japan. He was buried in Yokohama. He left behind an inscription for his simple monument, with only these words, besides name and date of birth and death:

"God Bless the Japanese."

This same year of bereavement, Mr. Poate, prostrated by his untiring labors, left for a season of rest. Later, Miss H. M. Brown was sent to Sendai, and Rev. C. K. Harrington and wife to Yokohama.

In 1887, the Appletons removed to Shimonoseki, notoriously the worst city in the empire. At first, Mrs. Appleton could not go on the street for fear of insult. The people could not be induced to come to the services. But in less than a year the officials became friendly, the people well disposed, and the meetings were largely attended. A church of twenty-three members had been formed, having the true spirit of self-sacrifice. In the same year Rev. F. G. Harrington and wife came to Tokio, and Miss Nellie Fife to Sendai. The Poates returned, making Morioka their headquarters. Mrs.

Brown had remained at Yokohama after her husband's death, having charge of a successful boarding school for girls. The work was pressing hard upon the workers. Mr. Bennett writes early in 1888: "Were there twice or thrice the number of laborers here now, all would have their hands full. Within less than thirty-six hours I have had three earnest requests to go in as many different directions, and not one of them can I attend to. This is not uncommon. Its commonness makes it significant."

In 1888, the Japanese Government took a backward step, inclining toward its old policy of repression. A reaction was unavoidable. No opposition was shown officially to mission work, but grave fears were aroused.

Shimonoseki was soon deprived of its missionary by failure of health. Miss L. A. Eaton was appointed to the school work in Yokohama Miss Clagett joined the force in Tokio a little earlier. Mr. Rhees being in need of a helper in Kobe, Rev. and Mrs. R. A. Thomson came to share his burdens this same year. Rev. R. L. Halsey and wife sailed for Sendai in June, and Miss Sands returned to labor in Morioka. But while these helpers with eager hearts hastened westward to the work, Mr. and Mrs. Fisher, Mrs. Brown, and Miss Kidder, turned their weary faces eastward in search of rest in the home land.

The year 1888 was the one in which the new constitution of Japan was promulgated. It established religious

liberty, providing for a Parliament to aid in the government of the empire. On the parade given in honor of the new constitution, the empress rode in the State carriage with the emperor for the first time in the history of Japan. Still, in some ways, the missionaries were more restricted. Passports for the interior were not so readily granted. There was dissatisfaction with the terms of the treaties, and until these could be revised, the Government was rather chary of its favors to foreigners.

QUESTIONS.

1. What different characters are used in printing Scripture for the common people and educated classes?
2. What is said of the native preachers?
3. What incident is given by Mr. Poate?
4. What is said of Buddhist opposition? What is the real conflict of the future?
5. How was the Japanese mission divided in 1881?
6. Give subsequent events in Tokio.
7. What is said of 1883?
8. What examination were the candidates for the Buddhist priesthood required to pass?
9. What new workers are recorded?
10. Give progress in ten years, as stated by Dr. Brown.
11. Give a sketch of Dr. Brown's mission work and date of death. What inscription on his tomb?
12. What is the early missionary history of Shimonoseki?
13. Subsequent changes?
14. Give Mr. Bennett's description of the work in 1888.
15. What backward step was taken by the Japanese Government?
16. Tell of the incoming and outgoing laborers.
17. What is said of the new constitution of Japan?
18. What hindrance remained in mission work?

SUPPLEMENTARY READINGS.

LEAFLET.

Women of Japan. Life of Dr. Brown.

CHAPTER XXXIV.

THE CRISIS IN JAPAN.

ALL Oriental travelers speak of the Japanese method of traveling by jinrikisha. This is a small two-wheeled carriage propelled by man power, universally used in Japan and the coast cities of China, its use rapidly extending in all Asiatic countries. For the invention of this useful little vehicle, now indispensable, Japan is indebted to the first Baptist missionary, Rev. J. Goble. Entering the country soon after its opening to foreigners, his knowledge of Western ideas and inventions was invaluable to the Government. In 1869, by request, he drew the plan for a vehicle to be used in the royal parks in Tokio. This jinrikisha, or "pull-man car," as the name signifies, became instantly popular. There are few horses in Japan, and the little cart met a great need. Japan now exports large numbers of jinrikishas; and she owes this source of profit to a Christian missionary.

The treaty difficulties made it hard for the missionaries to obtain passports for the interior, and native agencies were utilized for carrying on the country work. The need of rest caused Mr. and Mrs. Rhees, of Kobe, and Miss Eaton, of Yokohama, to take a furlough in 1889

Late in the year, the "Belgic" brought four recruits, Rev. J. L. Dearing to Yokohama, Rev. G. W. Taft and wife to Tokio, Rev. S. W. Hamblen to Sendai, and Rev. T. E. Shoemaker and wife to Shimonoseki. Miss N. J. Wilson, from Burma, in search of health, found herself so much improved upon reaching Japan, that she devoted herself to work in Yokohama.

In 1890, Miss Kidder returned to Tokio, accompanied by Miss L. Adele Phillips, for Sendai, and Miss Clara Converse, sent to aid Mrs. Brown in her girls' boarding school in Yokohama. Including the missionaries of the Southern Board, and the English Baptist Mission, there were thirty-one Baptist workers' wives included, at Yokohama. A great extension of work was planned at a convention of nearly all the Baptist missionaries in Japan. The growth of the Theological Seminary demanded more attention than the overworked laborers could give; and they earnestly besought that a man might be sent to give this solemnly important work his entire attention. There were training classes for women at some of the stations, under the care of the missionaries of the Women's Board.

As the foreign workers were confined mostly to the treaty towns, they could only rely upon native agencies for the interior. The anti-foreign feeling was a great hindrance. "Japan for the Japanese!" was the war cry of a large party.

Miss Olive Blunt went to Japan in 1890, designated to Shimonoseki. Miss Lavinia Mead was also sent to Sendai. Miss Sands, so long identified with the Tokio work, was married to Rev. J. C. Brand, one of the newly appointed missionaries to the capital. Mr. L. E. Martin, for years a teacher in Japan, entered into the service of the Missionary Union. Mrs. Ellen Sharland, another experienced helper, was accepted as a self-supporting missionary, and designated to Shimonoseki.

A conference of Japan missionaries at Kobe, in December, 1890, had grave questions to consider, in view of the present crisis. A revision of the Japanese hymn book, and a better support of the religious paper, "The Mustard Seed," were resolved upon. The imperative necessity of a high grade boys' school, to keep the sons of Christians from the contamination of government schools, and to serve as a feeder to the Theological Seminary, and its vital importance to the Baptist cause in Japan, was recognized. An earnest appeal for twenty-three more men, needed to save the Baptist mission in Japan from disaster, was signed by the missionaries.

At the Baptist anniversaries in 1891, steps were taken looking toward the raising of twenty-five thousand dollars for such a boys' school in Japan.

In 1891, the English Baptist Board, in view of urgent needs elsewhere, offered to transfer its Japan mission to the Missionary Union, which offer was accepted.

The history of Baptist effort in Japan must include a sketch of the Nemuro mission.

In 1866, Rev. C. H. Carpenter, of blessed memory among Bassein Karens, wished to establish an independent mission in some destitute place in a temperate climate. His attention was drawn to the Ainos, on the island of Yesso, Japan. The Ainos are a distinct race from the Japanese, probably the remnant of a numerous nation inhabiting Japan before its present possessors.

The Carpenters chose Nemuro as a location, and expected to spend two years in the study of the language before entering on mission work. But immediately native Christians appeared, urgently requesting public worship on the Lord's Day. A good beginning was made, but in less than a year Mr. Carpenter died. Native helpers carried on the work, superintended by Mrs. Carpenter. In August, 1877, Mr. Carpenter's brother, Mr. L. D. Carpenter, and wife, came to Nemuro. But the old trouble of treaty revision came up, and the missionaries could not stay, unless they would teach an English school. Mr. and Mrs. Carpenter left the mission. An ordained native preacher came from Yokohama, and after three weeks faithful labor, organized the church in Nemuro with eleven members. In 1890 the work came into connection with the Missionary Union, while still supported by Mrs. Carpenter. Besides this lady, Rev. W. B. Parshley and wife, and Miss L.

Cummings are at Nemuro, hard at work, with bright hopes for the future of the Ainos.

The report for 1891 gives the native Baptist membership in Japan as one thousand fifty-six, one hundred and forty-six of whom were baptized in 1890. There are thirty-six native preachers and forty-five missionaries.

The religious problem in Japan is a grave one. The converts to Christianity are from the ruling classes, the educated people, with whom is found intense national feeling. They aspire to a Japanese Christianity, something different from the Western faith. The danger is that it will be a composite Christianity, mingled with elements of Buddhism and Shintooism. Impatience of missionary control is one of the signs of the times. Japanese Christians are moving in the direction of a national church, to the overthrowing of denominational bars. Baptists will not object if the Bible alone is taken as the standard. Dr. Mabie, the Home Secretary of the Missionary Union, after having in 1890 made the tour of our Asiatic missions, brought this word of hope regarding Japan: "Let Baptists get ready for what is coming in Japan; they are turning to the simple Scriptures. A large body of them propose, Pedobaptists that that they are, to dispense with infant baptism. I am not alarmed that the Japanese insist upon doing their own thinking. They will presently come round to the truth."

In view of this, American Baptists should echo Dr. Brown's words, with prayer and purse, "*God bless the Japanese!*"

In 1860, the Foreign Mission Board of the Southern Baptist Convention resolved upon a mission to Japan. Rev. J. Q. Rohrer and wife were designated to that field. They sailed in October, 1860, in company with Rev. A. L. Bond and wife, under appointment to China. The ship that bore them out of sight of watching eyes in New York harbor was never heard from afterward. After this sad event, no further effort was made in this direction for many years.

In November, 1889, Messrs. McCullom and Brunson, with their wives, reached Japan, appointed to begin a mission in that country. After inspecting a number of places, they settled temporarily at Kobe, with the missionaries of the Union. With the advice and kind assistance of Dr. Mabie, while in Japan, Osaka was selected as a point of permanent occupancy. The Missionary Union had made a beginning in Osaka, but they withdrew, leaving that entire field to the Southern Board.

In March, 1891, a church was organized at Osaka, of fifteen members. Forty-five names were on the school roll. An earnest plea was made by the missionaries for one thousand dollars for a chapel, and for co-workers to meet the great needs on every hand.

QUESTIONS.

1. Tell the story of the jinrikisha.
2. What compelled the use of native agencies in country work?
3. What workers on furlough, and what workers in 1889?
4. What missionary sent by the Southern Board?
5. How many Baptist workers at Yokohama?
6. Sketch the general work and its needs.
7. What was the war cry of the anti foreign party?
8. What new workers in 1890?
9. What is said of the missionary convention at Kobe?
10. What important measure was resolved upon at the Anniversaries in America in 1891?
11. What action of the English Baptist Board the same year?
12. Give the story of the Nemuro mission.
13. What are the statistics for 1890?
14. What is said of the religious problem in Japan?
15. What word of hope did Dr. Mabie bring from Japan?
16. What sad providence attended the first attempt of the Southern Board to plant a mission in Japan?
17. When and by whom was the mission established?
18. Give the story of their decision to locate in Osaka?
19. Latest statistics?

CHAPTER XXXV.

THE OLD AND THE NEW.

BAPTIST missions in Africa extend back nearly to the beginnings of American foreign mission work. In 1820, two colored men were sent out by the First Baptist Church of Richmond, Virginia, and recognized as missionaries of the Triennial Convention.

For some years missionaries were employed in Liberia and West Africa, but they soon fell victims to the deadly African fever. Going to Africa meant early translation or physical wreck. In spite of reverses the work advanced. The first African Association was formed in 1835, numbering five churches. The Bassa language was reduced to writing by Rev. W. G. Crocker, who also prepared a vocabulary and spelling book. The printing press came in 1840, and soon gave the people primary books—Matthew, Acts, and a hymn book. In 1846, a dictionary was published.

But the West African Mission had been attended with such singular fatality that, in 1856, it was indefinitely suspended.

At the close of the war in 1865, attention was again drawn to Liberia. A memorial was presented from

Baptist representatives, asking aid for missions already planted in Africa. The Board appointed four colored men, tried and true, laboring on the field. One of these, Jacob Von Brunn,—a Bassa king, a Baptist minister, and a Liberian magistrate,—was signally successful. Revivals of religion followed with many baptisms.

War in Liberia, occasioned by the invasion of hostile tribes, interfered with mission work. In 1876, the death of Mr. Von Brunn led to the discontinuance of appropriations. In 1881, the Woman's Boards assumed the support of two women teaching in Liberia—Mrs. Catherine M. Hill and Mrs. Matilda Von Brunn. They had charge of evangelical work as well as of the schools. The aid given this field has lately been withdrawn.

Thus closes the brief chapter of Baptist mission work in West Africa. Its record is on high.

We turn this leaf for the new chapter. Livingstone had explored, and prayed, and died. Stanley, searching for Livingstone, was led to explore the mysteries of Central Africa. The reports of his discoveries caused English Christians to send the gospel to the millions in the Congo valley. What the Missisippi is to America, the Yangtze to China, the Amazon to South America, the Congo is to Africa. Its broad, fertile valleys sustain many millions of souls, perishing in spiritual darkness.

The Livingstone Inland mission is of English Baptist

origin, and for six years was supported by Mr. and Mrs. H. Grattan Guinness, of London. In this time it became too large an enterprise for private control. In 1883, a chain of six stations connected the coast with Stanley Pool, the head of navigation for the Upper Congo. A series of cataracts separates the upper from the lower river. A stern-wheel paddle steamer, the Henry Reed, was placed on the Upper Congo for missionary service. Before this steamer lies open fourteen thousand miles of river and lake shore, where, without leaving the vessel, the missionary can reach more than half a million souls.

In 1883, Mr. and Mrs. Guinness made a formal offer of the Livingstone Inland mission, with its steamer, its staff of twenty-six workers, its seven stations, its mission property, to the American Baptist Missionary Union, upon the single condition that it should receive vigorous support. This offer was accepted in 1884. The work of preparation, rich in treasure and costly lives, had been done, and a prospect of magnificent fruitage was at hand. The climate, less deadly than on the coast, offers a fair chance of life and health to the prudent foreigner. The death rate on the Congo has been as low as in any other mission of the denomination.

The work of the Missionary Union began with stations at Mukimvika, Palabala, Banza Manteke, Lukunga, Leopoldville, and Equator Station.

The location of the stations proved exceedingly wise.

Stanley's road was on the north side, while the missions were all on the south side of the river. Later authorities have adopted this route. The projected railroad connecting the Upper and Lower Congo is surveyed along this side.

A glimpse of Palabala reveals a strange scene. Mr. Clark, mission treasurer, was stationed here, and his duties seem peculiar to one unacquainted with the customs of the country. There is no currency on the Congo. All trade is by barter. Everything is paid for in goods, even the salaries of the missionaries. Whatever is needed must be purchased in England or America, and sent to be used just as money would be elsewhere. Palabala is the distributing point, and therefore appears more like a commercial establishment than a mission station, for here the goods are received, stored, and sent to the up-river stations by native carriers. Yet this is mission work, and evangelical labor is not neglected.

Good news from the Congo came in 1886. A wonderful work of grace began at Banza Mânteke, under charge of Rev. Henry Richards, and continued for several years, until more than a thousand had been baptized. The missionary preached twice every day; in a single year seven hundred sermons. The Congo people wish sermons an hour and a half long. They have so much to learn! For six years Mr. Richards had labored without a convert, and then the blessing came. The candidates were

baptized a few at a time, after careful instruction. The interest spread to the neighboring stations.

QUESTIONS.

1. How far back does mission work in Africa extend?
2. Who were the first missionaries? When and by whom sent out?
3. In what part of Africa were the earliest missionaries?
4. Sketch the early history.
5. In what year was the work resumed?
6. Why and when was the work given up?
7. What later work was done by the women's societies?
8. What is said of Livingstone and Stanley?
9. Describe the origin of the Livingstone Inland mission?
10. What was the development of the work in 1888, as offered to the Missionary Union?
11. What is said of the climate?
12. Name the stations given to the Missionary Union.
13. What is said of their location?
14. Give a glimpse of the mission treasurer's work at Palabala.
15. Tell the story of the revival at Banza Manteke.

SUPPLEMENTARY READINGS.

LEAFLETS.

The Pentecost on the Congo. Notes on Africa. The Congo Mission.

CHAPTER XXXVI.

LIGHT IN DARKNESS.

AN idea of one feature of African mission work may be gained from the story of the chapel at Banza Manteke. It is an iron building, capable of seating five hundred people. It was sent out in sections, which were divided into man-loads, for carrying it up country, over ranges of hills and a rough road.

Mr. Richards writes: "The chapel is not all from Tunduwa. It is a great work, for we have only about a hundred able-bodied Christian men who can walk a distance of over fifty miles, and bring back a load of timber or iron upon their heads. Many of these have gone down four times for loads. Think of men walking four hundred miles, bringing heavy loads, receiving no pay! The women, in order to help, worked, and gave their earnings to carriers for bringing chapel loads. We have now about six hundred loads up—four hundred yet to come." Later we read of the chapel erected, and in use for God's worship.

Equator Station, on the Upper Congo, directly under the equator, is planted among the Balolos, a tribe superior to any other yet discovered on the Congo. With

superb physical development, fine intellect, friendly, industrious, they are destined to play an important part in the future of Africa. They excel as agriculturists, and in commercial activity. Experts in the working and smelting of brass, many of the results of their craft are very artistic. Their dress shows their superior civilization. Not an idol has been found among them. They believe in a Superior Being and a future life, but not in the Christian's God. The only means of communication with the lower river is by the steamer.

The dialects on the Congo are varying. Yet all investigation goes to show that they may be reduced to three or four written languages. The New Testament has been translated into one of these tongues. The work of translation is yet in an incipient state.

Banza Manteke learned the rudiments of self-support at an early day. Mr. Ingham writes: "They give at the meeting a collection, which is taken in a Scarboro trunk, consisting of beads, bells, handkerchiefs, and little bits of cloth. With this they buy food for the sick and pay the evangelist. Cloth that is of no other use will bind up ulcers, which I must dress."

The exploration of the Upper Congo valley, largely due to missionaries, revealed the fact of a densely populated, fertile, well-cultivated country in the interior. The trade of this region is rapidly increasing, and steamers are multiplying on the Upper Congo. Missionary effort

must precede the trader, or much valuable time will be lost.

In 1889, Mr. and Mrs. Guinness inaugurated the Congo Balolo mission, beyond Equator Station, on two main tributaries of the river. The work is auxiliary to our Congo mission, and is in strict co-operation.

In 1890, a steam launch, the "Evangel," was placed on the lower river. The expenses of the "Henry Reed" had been provided by a stock company, which in view of its enlarged work has taken the name of the Congo Steamboat Company. The Congo Balolo mission built the "Pioneer" for its use on the upper river.

Irebu was founded in 1890, sixty miles below Equator Station. It has probably the finest site of any station.

Matadi, the starting point of the Congo Railway, is an important and busy place. A mission has been established, and it is now the point of departure for the up-country caravans, instead of Palabala. Rev. William A. Hall is the missionary in charge, and he holds services with the natives who come down in caravans, and with the workmen on the railroad. Kinjila is the youngest of the stations, established in 1891.

The statistics of this, the latest of our missionary enterprises, shows encouraging growth. The report for 1890 gives thirty-five missionaries actually on the field, ten unordained native preachers, four hundred and fifty-four

native membership. God has a work for American Baptists in Congo land.

QUESTIONS.

1. Tell of the chapel at Banza Manteke.
2. Where is Equator Station?
3. Describe the Balolos.
4. What is said of the dialects on the Congo?
5. Describe a collection at Banza Manteke.
6. What does exploration of the Upper Congo valley reveal?
7. What recent mission has been begun by Mr. and Mrs. Guinness?
8. What is the "Evangel," and where is it at work?
9. What is the Congo Steamboat Company?
10. What second steamer is on the Upper Congo?
11. What is said of Irebu?
12. What gives Matadi its importance?
13. Give latest statistics.

SUPPLEMENTARY READINGS.

"Life on the Congo," by Herbert Probert.

CHAPTER XXXVII.

LIBERIA AND SIERRA LEONE.

THE history of Liberian missions up to the year 1846 is given under that of the Triennial Convention. After the organization of the Southern Baptist Convention, in 1845, both boards had missions in Liberia and Sierra Leone, until 1856, when the Missionary Union withdrew from the field.

John Day and A. L. Jones were the first missionaries appointed by the Southern Board in this country. Mr. Jones died before entering into service, while Mr. Day gave thirteen years varied and efficient labor, which ended only with his death, in 1859. In 1850 there were sixteen missionaries, teachers, and assistants occupying ten stations.

The record of the years following is one of constant change of laborers. The coast climate of Africa is most deadly in its effect upon foreigners. Nevertheless, as one worker fell, another was ready to take his place, and thus the good work went on. In 1861, there were reported in connection with the Liberian missions, twenty-three churches, nineteen pastors, sixty-three baptized during the year, and a total of one thousand two hundred and fifty-eight members.

During the war in America, the churches in Liberia were thrown upon their own resources. Aid was afterward resumed, although the opening of the Yoruba mission, presenting a more promising and needy field, caused the transfer thither of the main operations of the Board in Africa.

The Yoruban mission was founded in 1850 by Rev. T. J. Bowen, under the patronage of the Southern Board. His associate, Henry Goodale, died in Africa before reaching Yoruba. For two years Bowen labored and explored with indefatigable zeal. Returning, he published the results of his explorations in a valuable work on Central Africa. Having married, he hastened back to his beloved field. In 1853, Messrs. J. S. Dennard and J. H. Lacy, and their wives, were sent to reinforce the mission. Rev. W. H. Clarke went out in 1854, and in 1856 three other men with their wives. Four stations were opened, missionary houses and chapels built, churches and schools established, and the saving power of the gospel made evident. But death and disease caused sad havoc among the laborers. The Dennards, earnest and devoted, both died within a year. Four of the rest came home to die, and others returned permanently wrecked in health. Nine years faithful service was given in Yoruba by Rev. J. M. Harden, a colored missionary, transferred from Liberia. After his death, his wife continued his work. Rev. A. D. Phillips labored

with signal success from 1855 to 1867, when war and persecution drove him from the field, leaving his beloved wife sleeping in Africa. Another seven years well-rounded service was given by Rev. T. A. Reid, who also buried his wife in Yoruba. Others during varying periods of labor aided in the work.

During the war, the Yoruban mission languished. In 1875, it was re-organized by Rev. W. J. David and Rev. W. W. Colley. They found gratifying evidence of the faithful work of the preceding years. Many of the native Christians had remained steadfast, and the leaven of gospel truth was steadily working. A chapel and mission house, greatly needed at Lagos, were erected at an expense of four thousand dollars. The work was much hindered by the terrible wars raging in the province. Yet there was progress, and souls were continually turning to the light.

In 1878, Mr. David, broken in health, came home in order to save his life. The same year he was married, and late the next year sailed for Africa with his wife and child, settling at Abbeokuta. They soon buried the little one under the tropic palms. Mr. and Mrs. Eubank joined them in 1882. Messrs. Smith, Cook, and Mr. and Mrs. Harvey reached Lagos two years later. In June, 1884, Mr. David came home for a brief change, and by six months incessant work with tongue and pen, aroused a great interest in Africa. Returning to Yoruba the

next year, he took with him the material for a new chapel, costing five thousand dollars. In his absence, Mr. Eubank had maintained a faithful oversight of the mission. He says: "I cannot write of earnest appeals for the gospel, but I write of millions going down to death, not knowing nor caring for the way of salvation."

In 1885, the harvest time began for Lagos. About a hundred souls were converted. The next year the mission was sorely stricken by the death of Mrs. David. Her dying words ring like a trumpet call, "Never give up Africa!" Mr. David brought his motherless children home, then hastening back, opened a school for higher education at Lagos. Mr. Smith located at Abbeokuta and married Miss Cynthia Morris, who had gone out to Africa. The Harveys and Eubanks returned home on furlough. The latter went back to Africa the next year.

In 1889, trouble arose in Lagos, resulting in the division of the church. The five stations of the Southern Board in Yoruba are Lagos, Abbeokuta, Ogbomoshaw, Gaun, and Hausser Farm. The reinforcements for 1889 were Rev. C. C. Newton, wife and daughter, for Lagos; Rev. W. J. Lumbley and wife, for Abbeokuta. The Smiths were transferred to Ogbomoshaw. The other stations were in care of native evangelists.

The next year Mrs. Smith died, and Mr. Smith and Mr. David returned to America to recruit failing strength. Four churches were reported in Africa, with

fifty-eight members; twenty-eight schools, with one hundred and fifty pupils.

In 1890, the Eubanks removed to Ogbomoshaw. The trouble in Lagos presented a perplexing problem. But amid the shadows there was cheering light. The Dark Continent shall yet be illumined with the glorious beams of the gospel.

QUESTIONS.

1. In what year did the Missionary Union withdraw from Liberia?
2. Who were the first Southern missionaries, and what is said of them?
3. What is the record of the year following, and why?
4. What report in 1861?
5. What was the result of the war in America?
6. To what mission were the main operations afterward transferred?
7. When was the Yoruba founded?
8. Who was his associate, and what was his fate?
9. What did Bowen accomplish during the first two years?
10. Later reinforcements?
11. What was acomplished?
12. What is said of the Dennards?
13. What of the others?
14. What is said of the Hardens?
15. What of the Phillips?
16. What of the Reids?
17. When and by whom was the Yoruban mission reorganized?
18. What results of previous work did they find?
19. What aids were secured at Lagos?
20. What is said of the work?
21. Give account of Mr. David from 1878 to 1882.
22. Who were the later helpers?
23. How did Mr. David employ his next vacation?
24. How did Mr. Eubank describe the condition of the people?
25. What is said of the harvest year?
26. Give account of the death of Mrs. David.
27. What further changes?
28. What trouble, when and where?
29. What are the five stations of the Yoruba mission?

30. State reinforcements in 1889.
31. What changes the next year?
32. Report of results in Africa.
33. Later intelligence.

SUPPLEMENTARY READINGS.

Central Africa, by Bowen.

LEAFLETS.

Africa, by T. R. Bell. Africa: Its Opportunities and Dangers.

CHAPTER XXXVIII.

MISSIONS IN BRAZIL.

THE Foreign Board of the Southern Baptist Convention began work in Brazil in 1859. Rev. T. J. Bowen, returning from Yoruba, Africa, offered to go to Rio Janeiro. His offer was accepted, but broken health and other obstacles soon caused him to leave the field, and the mission was abandoned.

In 1873, letters were received from a Baptist church of English-speaking people in Santa Barbara. Through their pastor, they appealed to the Southern Board, asking that missionaries be sent to preach the gospel in their country. This resulted in the appointment, in 1879, of Rev. E. H. Quillen, as a missionary in Brazil. In 1881, Rev. W. H. Bagby and wife were sent to reinforce the mission. At this time there was a church of thirty members in Santa Barbara, and another of twelve members at "Station."

March 4, of the next year, Rev. and Mrs. Z. C. Taylor joined Mr. Bagby. These missionaries soon removed to Bahia. A report later, says, "When Brethren Bagby and Taylor went to Brazil, they were young in years and experience; but they have displayed great aptitude

in learning the language, and much wisdom in the management of their work."

In 1884, twenty were baptized at Bahia, and there was a church of twenty-five members. The next year, Mr. and Mrs. Bagby removed to Rio Janeiro, and in August, a Baptist church of four members was organized. A year later, Messrs. Puthuff and Daniel, with their wives, and Miss Nina Everett, were designated to Brazil, the Daniels to locate with Mr. Taylor, at Bahia, the others at Rio Janeiro.

The year 1887 brought changes. The Taylors and Miss Everett having returned with broken health, and the Bagbys being also absent on furlough, Rev. E. H. Soper and wife were placed in charge at Rio Janeiro, and the Puthuffs at Santa Barbara. The work accomplished was done in the face of fiercest opposition. The following year, the Taylors and Bagbys joyfully returned, and Miss Maggie Rice was added to the force at Rio Janeiro, and J. A. Barker and wife to Bahia.

In 1889, Miss Rice, who had proved herself an indefatigable missionary, fell a victim to yellow fever, sorely bereaving the mission. Miss Emma Morten was at once appointed to take up her work. Fields were opening on every hand, and churches being established. A new station was begun at Meras Géraes by the Daniels. The ill health of Mrs. Barker at Bahia caused Mr. Taylor to lose these valuable helpers. The Sopers also were com-

pelled to flee, leaving the Taylors entirely alone on this important field. A recent change of government, involving civil marriages, religious liberty, and separation of Church and State, gave promise of better things, and the removal of many barriers to mission work.

The Daniels had also broken down under heavy burdens, and had gone away in search of health to the States, leaving four Baptist missionaries to preach to fifteen million Brazilians. The Bahia church raised one thousand dollars toward a house of worship, to which the Board added four thousand dollars, thus securing a commodious edifice.

The needs of this field are as "great as the mercies of God, and the depth of human woe." Rome claims fair Brazil, and only by hand-to-hand conflict can her power be overcome. But the battle is the Lord's, and already are there tokens of glorious victories in this "Land of the Southern Cross."

QUESTIONS.

1. What board began work in Brazil, and when?
2. What led to the adoption of the field?
3. Who was appointed as the first missionary?
4. Who was sent later, and what results of work were visible?
5. What missionaries followed, and where did they locate?
6. What is said of Messrs. Bagby and Taylor?
7. What was accomplished at Bahia?
8. To what field did the Bagbys remove?
9. Who were the next reinforcements, and where sent?
10. Relate events in 1887?
11. What loss in 1889? Who was sent to fill the vacancy?
12. What encouragements?
13. What is said of the Barkers and Sopers?

14. What event gave promise of better things?
15. What is said of the Daniels?
16. What evidence of self-help in Bahia, and what was the result?
17. What is said of the needs of this field, and the claims of Rome?

SUPPLEMENTARY READINGS.

Brazil and the Brazilians.

LEAFLETS.

The Land of the Southern Cross.

CHAPTER XXXIX.

MISSION IN CUBA.

THIS mission, although prosecuted by the Home Board of the Southern Baptist Convention, is as truly a foreign mission as any whose annals are given in this history, and deserves mention.

When Dr. Carey first wrote to the Baptists of America, urging upon them the claims of Judson, he said: "I think your first field should be the West India Islands." But through all the years, this field, lying at our very gates, has been until of late neglected.

In December, 1885, Alberto J. Diaz was ordained as a Baptist minister. A month later, a Baptist church was organized in Havana, with Mr. Diaz as its pastor. In 1888, the Home Board reported as follows: "One of the most remarkable works of modern missions is now in progress in the island of Cuba. In but little more than two years since the organization of the first church on that island, eleven hundred have been baptized. Nine native preachers, some of them men of marked ability, have been raised up to preach the gospel. Daily schools and Sunday-schools have been established, where hundreds of the children are taught the way of life. And so

rapid has been the increase of popular favor toward our work that about one-half the population of Havana are in sympathy with our people. Nearly one-half the dead of Havana are buried in our Baptist cemetery.

"One of the most eminent of the priests on the island having become a thorough convert to our faith, and having accepted Christ as his personal Saviour, has avowed his intention of uniting with our Baptist people and preaching the gospel in Cuba.

"The Lord has indeed done marvelous things in Cuba for us, whereof we are glad."

QUESTIONS.

1. By what Society is this mission supported?
2. What did Dr. Carey say about the West India Islands?
3. When was Alberto J. Diaz ordained?
4. When was the Baptist church in Havana organized?
5. Who was the pastor?
6. When was the Baptist movement in Cuba first considered by the Board of the Southern Baptist Convention?
7. What did the Board say of the work?
8. In two years, how many had been baptized?
9. How many native preachers raised up?
10. What is said of the prospects of the mission?

CHAPTER XL.

MISSIONS IN MEXICO.

IN 1862, Rev. James Hickey, an independent Baptist minister, went into Mexico, and in 1864 established a church at Monterey. This work has been followed up by the Northern Baptist Home Mission Society.

The Foreign Board of the Southern Baptist Convention began work in Mexico in 1880, appointing two men already on the field, Rev. J. O. Westrup, and Rev. Wm. Flournoy, its missionaries. Mr. Westrup was murdered in December, 1880, by a band of Indians and Mexicans, probably at Roman Catholic instigation. The blood of the martyr missionary proved the seed of the church. At that time there were eight Baptist organizations in Mexico under care of missionaries of the Southern Baptist Convention, with two hundred members. Mr. Flournoy writes: "The law gives every facility. The people wish to hear, but are slow to understand. The priests oppose, but there is a religious awakening."

In 1882, Rev. Wm. Powell and wife, and Miss Annie Mayberry received appointment, reaching Mexico in October. Their location was Saltillo, the capital of the State of Coahuila.

The work was immediately successful, the preaching attracting large numbers. Persecution became violent, so that the mayor provided police protection for the public services. One night the house was stoned, but God shielded his own.

Mrs. Powell and Miss Mayberry opened a school for girls. The only way to reach the women, who were completely under the control of the priests, was to visit them in their houses, and tell them the story of redeeming love.

Records of success are ever inspiring. The story of the Mexican mission cannot fail to stir the heart of a true-hearted Christian. A Baptist paper was begun in 1883, and more than paid expenses from the beginning; a mission school in Saltillo being supported with the net profits. It had a larger circulation than the combined membership of the churches, and aided materially in spreading the truth. A generous Bible fund aided in scattering the gospel far and wide through papal Mexico.

Through the favor of Governor Madero, valuable property came into the hands of the missionaries at Saltillo, on exceedingly favorable terms. The most classic building in the city was an old unfinished temple, with a stone front carved in beautiful designs. The walls were eighty feet wide by two hundred feet long. Work ceased upon it in 1810, waiting through all the years for

the fullness of time to convert it into a temple for the Lord. By the favor of the governor, this property, which had cost twenty-seven thousand dollars, was purchased for two thousand dollars.

The corner stone of the "Temple Baptist Church" of Saltillo, was laid in February, 1885, and the building stood complete in 1887, a beautiful and fit monument of the faith preached within its walls.

Beside the "Temple," the Board purchased the "Marqueta," a large quadrangular building, one story high, with court, fountain, and arcade. This was renovated and prepared for a girls' normal school, named the "Madero Institute." It was opened in October, 1884, with seventy pupils. Miss Addie Barton and Miss Mary C. Tupper were appointed teachers. Senor Jose Cardenas was the principal. An Association of Mexican Baptist churches was organized at Saltillo, in December of this year, with eight churches, representing a membership of one hundred and fifty. The idea of self-support and benevolence was becoming prominent. The Association raised seven hundred dollars for the support of two native missionaries.

In 1887, we find the line of Southern Baptist missions in Mexico complete from the Rio Grande to the Pacific. In March of this year, Rev. D. A. Wilson and wife were sent to Guadalajara. Another new missionary was Rev. H. P. McCormick, who, with his wife, was designated to

Zacatecas, where they were joined by Miss Barton. Miss Tupper's dangerous illness compelled her departure, greatly to the sorrow of all.

In every direction there was a harvest of souls, and large numbers were baptized. But persecution was still active. Mr. Powell was imprisoned while pursuing his missionary labors. He was soon released, but was hindered by the enmity of the priests in every possible way.

A great enlargement of the work took place in 1888. Miss Mattie Withers, Miss Lucy Cabaniss, and Mrs. J. P. Duggan, were sent as missionary teachers to Madero Institute. Rev. H. R. Mosely and wife were appointed to take charge at Saltillo, that Dr. Powell might be released to take up the work of a general missionary. Rev. A. B. Rudd, and Miss Sallie Hale, went to Parras, Rev. J. G. and Mrs. Chastain, to Matehuala, Rev. A. C. and Mrs. Watkins, to Musquiz and Rio Grande district.

Saltillo is the educational centre of Southern Baptist missions in Mexico. Beside Madero Institute, with its five teachers, and seventy pupils, is Zaragoza Institute, designed to educate young men for the ministry. A Correspondence School is also conducted by Mr. Mosely, for the benefit of native preachers who cannot leave their churches.

Dr. Powell thus sketches the present state of matters in Mexico: "The morning cometh! We have carried the work from the Texas border to the Pacific coast.

Opposition is waning. The Government gives us full protection. The leading dailies in the City of Mexico and throughout the Republic expose Romanism, and defend our cause. The clergy have lost ground rapidly during the last two years. All our churches and mission stations report prosperity. Our force of workers is insufficient to occupy the territory already open to us. We have eighteen American missionaries and fifteen native workers. There are eighteen organized churches, and about six hundred members. Truly, 'this is the Lord's doing, and it is marvelous in our eyes!'"

QUESTIONS.

1. What was the first Baptist work in Mexico, when taken up, and by what Society?
2. Describe the early work of the Southern Board.
3. What did Mr. Flournoy write?
4. In what year, and by whom, was work begun in Saltillo?
5. What mingling of success and persecution?
6. What is said of work among Mexican women?
7. What remarkable success attended the Baptist paper?
8. Tell the story of the "Temple Baptist Church."
9. Tell of Madero Institute and its buildings.
10. What is said of the Baptist Association?
11. What grand result was accomplished in 1887?
12. What later events in this year?
13. Describe the enlargement of work in 1888.
14. What educational institutions in Saltillo?
15. Sketch the state of the mission in 1890.

SUPPLEMENTARY READINGS.

LEAFLETS.

"Mexico," by Rev. F. M. Ellis, D. D.

CHAPTER XLI.

THE MISSION IN FRANCE.

FRANCE has been the scene of varied missionary effort. Not Paganism, but Roman Catholicism, has been the enemy of progress and gospel light. Rev. J. C. Rostan opened a Baptist chapel in Paris, in 1832. Public worship was maintained under successive missionaries until 1839. After this, the little church, pastorless, quietly evading the notice of its enemies, for many years held services in private houses.

The Roman Catholic religion, so long dominant in France, bitterly fought all forms of Protestantism. Louis Phillipe, the "citizen king," was completely controlled by the priesthood; and the story of Baptist growth and success in France is also the story of continued persecution. It took active form at Genlis, where a little church had been organized. One of the members built a neat chapel upon his own estate, but for eleven years the magistrate would not allow it to be opened for worship. The magistrates had in charge the execution of the laws, and were willing tools in the hands of the priests. For some years, every preacher and colporteur was liable to arrest and fine whenever he preached the gospel.

Wealthy brethren, silk merchants in New York, paid the fines of these persecuted laborers, that the truth might be proclaimed in spite of priestly craft. The magistrates soon discovered the fact, and sought in the Baptist Missionary Magazine names and places that they might know where to strike. Therefore for several years, the reports from France were printed with blank spaces, that they might not supply information to the enemy.

The revolution in 1848 drove Louis Phillipe from his throne, and the Republic of France declared religious liberty, almost annulling its force, however, by declaring only such forms of religion freed from civil interference as were recognized by law. The condition of Baptist mission work was improved, but annoyance and hindrance still remained.

M. Cretin was one of the most prominent and useful of the French pastors. Dr. Smith writes of him in 1876: "He is a modest man, but energetic and persevering. He has written more on Baptist principles than any other of the French brethren. Most of the pastors and evangelists in the employ of the mission have been converted under his labors. He is everywhere denounced by the priests, but loved and honored by the people."

Dr. T. T. Devan, formerly a missionary to China, was appointed to Paris in 1848, reaching France in the earliest days of the Republic. The church had been

scattered, but he soon formed one with four members, baptizing forty-five within a year.

In 1849, the mission was divided into the North and Southeastern departments. In the later were Lyons and St. Etienne. The other portion was near the eastern border of the Great Northern Railroad. Dr. Devan removed to Lyons, organized a church of four members. In spite of bitter persecution, the work advanced. In 1853, when Dr. Devan retired, there were one hundred and six members. With his departure the cause languished, until revived under the faithful care of M. Cretin. In the Northeast were also the churches of Denain, Chauny, and La Fere, existing against heavy odds.

M. Dez, a faithful preacher, followed Dr. Devan at Paris. A dark, inconvenient school room was the place of meeting for some years; the only baptistery a large tub, in which the candidate, sitting down, was submerged by the administrator, standing outside. In 1873, the church dedicated a beautiful chapel, with marble front. During the time of the Franco-Prussian war, the work continued. None of the Baptist church members in Paris suffered for food during the terrible siege, supplies having previously been sent from England. Only one Baptist French soldier was killed. In the bombarded cities, not one of the Baptist families received harm. Not one had a house burned, or cattle stolen.

No American missionary has been stationed in France since 1856. Native pastors do the work, reporting to the Missionary Union. French Baptists are mostly poor, but much of the means for prosecuting the work is raised on the field.

An educated ministry is a vital necessity. The people have so long been crushed under ecclesiastical despotism, that it will take years for them to reach the point of independent forethought in religious matters. Hence the pastor must be a leader in an especial sense. A paper has for some years been published, called "Echo de la Verite," which fulfills an important mission. The Eastern Woman's Board appointed three Bible readers in 1881, to labor among the women and children.

In 1833, theological training was attempted in Paris, and continued successfully for several years, under charge of Rev. Henri Andru, assisted by two other pastors. In 1885, there were two graduates; one a young man of exceeding promise, M. Philemon Vincent. He was ordained and called to the pastorate of the First Baptist Church in Paris. He has entered upon a career promising great usefulness and success.

Rev. Reuben Saillens, a Baptist director in the McAll mission, organized a second church in Paris, at Rue St. Denis, especially designed to gather in the Baptist converts of the McAll mission. In 1889, there were four places for Baptist worship in Paris. In 1891, we find ten

churches in France, fifty-two preaching places, and thirty-three workers. The immediate charge of the work is in the hands of a committee appointed from among the pastors, who decide upon all ordinary matters, and report to the American Baptist Missionary Union.

QUESTIONS.

1. What is the enemy of gospel light in France?
2. What is said of Louis Phillipe?
3. Describe the persecution at Genlis.
4. Give further details of persecution.
5. What were the results of the revolution?
6. What does Dr. Smith say of M. Cretin?
7. Give account of Dr. Devan's work in Paris.
8. In what year was the mission divided?
9. What were the two divisions?
10. Sketch Dr. Devan's work in Lyons?
11. What other churches in the Northeast?
12. What of M. Dez' work in Paris?
13. What was the Baptist record during the Franco-Prussian war?
14. By whom has the work been done in France since 1856?
15. Why is an educated ministry a vital necessity?
16. What aid was extended by the Eastern Woman's Board in 1881?
17. What year was theological instruction begun in Paris?
18. What promising graduate in 1885, and where is he at work?
19. Give the history of the Rue St. Denis church in Paris.
20. What is the present condition of the work in France?

SUPPLEMENTARY READINGS.

Missionary Sketches. Rambles in Mission Fields.

CHAPTER XLII.

THE MISSION IN GERMANY.

IN 1834, a significant baptism occurred in Hamburg. Seven persons, believers in the Baptist faith, were quietly baptized by starlight, in the river Elbe, by Dr. Barnas Sears, of America. These seven constituted the First Baptist Church of Hamburg. One was John Gerhard Oncken, who became the leader of Baptist work in Germany. He was ordained pastor of the little flock, and soon after entered the service of the Missionary Union as General Missionary.

Each member of the Hamburg church became a volunteer evangelist. The converts increased with marvelous rapidity, and the light spread in every direction. In 1838, the seven had grown to seventy-five, and in Germany there were four churches and one hundred and twenty members. Each of the churches found a pastor among its own membership.

Active persecution began in 1837. In Germany, it was the Lutheran Church that was the opposer of purer forms of worship. The clergy made complaint to the Hamburg Senate, and the police were directed to prevent any further Baptist proceedings. Decree after

decree was issued against them. A moderate degree of success might have been tolerated, but the wonderful increase in Baptist membership excited alarm. In May, 1840, Mr. Oncken suffered a four weeks' imprisonment, and when set free, the police sold his furniture, to pay the costs of his arrest and detention. Others suffered fines and incarceration.

From the 5th till the 8th of May, 1842, a fierce conflagration raged in Hamburg. Dr. Oncken at the time wrote that "one quarter of the town had been destroyed, and many lives and much property lost. . . . My house and those of Brethren Lange and Köbner have been full since, having received upward of fifty of the sufferers into our new place for preaching, which I had rented only fourteen days before." On May 5, 1843, the anniversary of the day when this conflagration began, Dr. Oncken received a decree from the Senate of Hamburg that he "should pay three hundred marks or be imprisoned four weeks for having administered the sacraments." He was accordingly committed to prison on May 15th, the state of his health having caused the short delay. Three days later he wrote: "My heart bleeds when I think on the conduct of my persecutors; if we weep, let it be for those who forbid us to preach Christ to perishing sinners." It is a pleasure to record the fact that on May 19th, the day after this letter of Dr. Oncken was written, the Senate of Hamburg set the prisoner

free, and that he was afterward left undisturbed in his good work.

As soon as these persecutions were noised abroad, the Baptist world was roused to protest. The Board in Boston sent Dr. Welch to confer with the President of the United States, at Washington, requesting his influence in favor of the oppressed Baptists in Germany. There were no grounds for political interference, but a representation was made through the American consul. Various bodies in England and America sent petitions, one from the former country bearing five thousand signatures.

Such an expression of outside opinion had its influence with the Government, and the church in Hamburg was thereafter free from official interference. Other parts of Germany were less favored. Baptist doctrines everywhere seemed to arouse the hostility of the National Church, and there was much to be endured in behalf of the faith. Still the word of the Lord grew and multiplied. It overran boundaries of state and province, and penetrated far into neighboring countries.

In 1837, a church was formed in Berlin of six members, Rev. G. W. Lehmann was ordained its pastor. It flourished greatly in spite of some persecution. In 1861, it dedicated a commodious house of worship. Though formerly a despised and unrecognized body, it dared invite the king and queen to the dedication of its sanctuary, and a deputation from the city council was present

in all the bravery of its official robes. Mr. Lehmann was the beloved pastor of this church for forty-five years, when he was called above. His son, long his associate, succeeded in the pastoral office.

The units of Baptist membership in Germany in 1834 rapidly multiplied into the hundreds and thousands. Before 1849, the churches were banded into Associations, and in this year the five Associations were formed into a Triennial Conference. The sessions were held in Hamburg until 1855, when the delegates gathered in Berlin. Since that time it has been a movable annual festival.

In 1853, Mr. Oncken visited the United States, pleading eloquently and fervently for the German mission. As a result, the Board voted to aid the missionaries in building chapels to the extent of eight thousand dollars a year for five years.

In 1858, the Hamburg Baptist Church received recognition from the Senate as a religious corporation. April 23, 1859, this church celebrated its twenty-fifth anniversary. The original seven had become seven thousand, stretching across the German States from the North Sea to Russia, and from the Baltic to the confines of Italy. Still the aggressive Baptist hosts of Germany were pressing steadily forward to the four quarters of the globe.

We find in this twenty-fifth year the beginnings of

theological training in Germany. Eighteen young men studied for seven months in Hamburg. Twelve were soon after ordained and sent into the white harvest fields. In 1881, the Missionary Union voted an annual appropriation of one thousand dollars, to supplement the funds raised in Germany.

In 1878, Dr. Philip Bickel, formerly editor and manager of the German Baptist Society in Cleveland, Ohio, was sent by the American Baptist Publication Society, to take charge of the publication house in Hamburg, made over by Dr. Oncken to the German Baptist Union. Under his management it became very successful, gradually enlarging its sphere of operations, till, besides publishing half a dozen papers for church, Sunday-school, and mission work, it sent out from its presses great numbers of Bibles, tracts, and other religious literature.

Dr. Oncken died in 1884. Born with the century, he labored till near its close; being the spiritual father of Baptist work in Germany.

The jubilee year of the German mission was celebrated in Hamburg on the 23d of April, 1884. The original seven had now increased to nearly thirty-two thousand.

The German churches have always given evidence of a missionary spirit. In 1865, they sent a missionary to German colonists in South Africa; and in 1867 to China.

In 1851 the work extended into Russia, where Baptist principles and persecution seem to flourish together. From two hundred and forty baptisms in 1863, the number grew in ten years to more than thirty-five hundred. The Greek Church, the Russian state religion, is intolerant toward all dissenting bodies. Whether imprisoned for the faith, or exiled to far distant Siberia, the laborers preached Christ to those within their reach. In 1888, under compulsion from the Government, which will not allow foreign organizations to control anything upon Russian soil, the churches formed a Russian Baptist Union. In 1891, the Missionary Union aided the cause to the extent of two thousand seven hundred dollars. It was through Russian exiles that the gospel was introduced into Turkey.

The work in Germany has never been conducted by American missionaries. In Mr. Oncken, God gave a leader who guided the Baptist hosts to grand victories. A committee, as in France, appointed from the workers, have charge of the field, disbursing wisely the appropriations of the Missionary Union.

The work among German young people is most hopeful. The young men are active in Young Men's Christian Association organizations; the young women, besides aiding the home needs, support several Bible women among the Telugus.

An important event in 1888 was the dedication of the

new and commodious theological seminary building in a handsome suburb of Hamburg. The land, costing five thousand dollars, was the gift of Mr. J. D. Rockafeller, of New York; the building, the result of contributions from England, America, and Germany. The seminary offers a four years course, giving opportunity for thorough study.

Besides the missions in Denmark and Russia, which have become independent of their mother, the German mission has representatives in the Caucasus nearly to Persia; in Turkey, Bulgaria, Roumania, Galicia, Hungary, Poland, Switzerland, and Holland. "Thus are the missions of Europe reaching out toward those of Asia."

QUESTIONS.

1. Tell the story of the first baptism in Hamburg.
2. Who became leader of the Baptist work in Germany?
3. What was the marvelous record of the Hamburg church?
4. Give details of persecution.
5. The great fire at Hamburg; Dr. Oncken's imprisonment.
6. What protest did it arouse, and with what result?
7. When was the Berlin church organized, and what was its history?
8. Give the date and circumstances that led to the formation of a Triennial Conference.
9. Where were its sessions long held?
10. What was the result of Mr. Oncken's visit to the United States?
11. What notable event in 1858?
12. Give the record of the twenty-fifth year.
13. What is said of theological training?
14. Give a sketch of Dr. Bickel's work.
15. What is said of Dr. Oncken's relation to Baptist work in Germany?
16. Give date of his death.

17. When was the jubilee of German missions celebrated? Give statistics of growth.
18. What missionary spirit did the German churches evince?
19. Sketch the work in Russia.
20. What is said of the work among the young people?
21. Give an account of the dedication of the theological seminary building in Hamburg.
22. Give the extension of the German mission.

SUPPLEMENTARY READINGS.

Missionary Sketches. Rambles in Mission Fields.

CHAPTER XLIII.

MISSIONS IN SWEDEN.

AS Oncken was the father of the German Baptist mission, Andreas Wiberg was that of the Swedish. A Swedish sailor, F. O. Nilsson, converted in New York, was led, five years later, to examine the subject of baptism. His earnest study had the usual result, and seeking in vain for some one in Sweden to baptize him, he went to Hamburg and received baptism at the hands of Mr. Oncken, in 1847. Later he was ordained in Hamburg, and returned to labor in Sweden.

His success roused Lutheran hostility, and as neither fines nor imprisonment could silence him, he was banished in 1851, leaving behind him fifty-six baptized believers. He became pastor of the little church in Copenhagen, afterward going to America.

Mr. Wiberg had been educated for the Lutheran ministry, but was not converted until 1842. He was a faithful minister of the Established Church for six years. But, being confronted by the question of baptism, after a long and desperate mental struggle, he became convinced that he had been in error. Henceforth he was an uncompromising Baptist.

But how was he to receive the ordinance? The only Baptist minister in Sweden had been banished. Embarking for America, in search of health, he found himself detained at Copenhagen. He received baptism at the hands of Mr. Nilsson, July 23, 1852.

In 1855, Mr. Wiberg was sent back to Sweden by the American Baptist Publication Society, as superintendent of colportage. In his absence the work had gone on, and he found five hundred Baptists. A book upon baptism, written by him before going to America, had contributed to this result.

In Sweden, there was freedom of the press, if not of the pulpit. This led Mr. Wiberg to put the truth before the people in the "Evangelist," a semi-monthly paper, begun in 1856. It was immediately successful, and is now the organ of the denomination in Sweden. This same year, four men were ordained, and appointed by the Publication Society to do colportage and mission work.

The year 1857 was a harvest year, in which one thousand two hundred and ninety-two were baptized. An executive committee was chosen to take charge of the interests of the mission. Three efficient workers were added, Rev. G. Palmquist, and two brothers.

Another valuable worker came in 1858, Mr. Adolph Drake, of noble birth, educated at the University of Upsala. He was baptized in Stockholm. For several

years he edited a weekly Baptist paper, and has long been a professor in the Bethel Theological Seminary.

A new chapel was dedicated in Stockholm in 1863, costing thirty-five thousand dollars. Mr. Wiberg visited England and America to collect the needed funds. In this country he aroused great enthusiasm in behalf of the Swedish mission.

The American Baptist Publication Society has the honor of inaugurating the grand work in Sweden, and carrying it on successfully for ten years. Then as the work had grown so rapidly, and there was need for a general missionary service, that was not contemplated by the Publication Society, in 1866 it was transferred to the Missionary Union. Rev. A. Wiberg, Rev. K. O. Broady, and a little later, Rev. J. A. Edgren, all natives of Sweden, were appointed as missionaries. Messrs. Broady and Edgren were designated to Stockholm, to found a theological seminary. Mr. Wiberg's work was the preparation of evangelical Baptist literature.

The Bethel Theological Seminary opened October 1, 1866, with seven students, since which time it has been a permanent institution, sending out its yearly graduates to the needy northern fields.

The Swedish churches were not unmindful of the regions beyond. In 1867, a church was organized in Norway, and in the autumn of 1868, four were baptized at Tromsoe, north of the Arctic Circle, near the region

of perpetual snow. On the last day of December, a church of fifty members was organized. The ordinance of baptism was administered without difficulty, in mid-winter, in this extreme northern latitude. This proves that literal obedience to the Saviour's command is nowhere impossible. In 1890, there were reported twenty-two Baptist churches, with fourteen hundred and seventy-four members in Norway.

In 1868, the work crossed the Baltic into Finland, and took firm root. The Swedish Conference, in 1872, formed a Foreign Mission Society. In 1874, we find them supporting a preacher in Lapland.

The year 1877 was a year of gospel triumph. Two thousand three hundred and sixty were baptized. Not one of the twenty-four provinces of Sweden was without its Baptist church. In October, 1883, the Swedish Bethel Seminary entered a commodious building in the northern portion of the city, erected for its use by a liberal-hearted deacon in Stockholm. He purposed to make it a free gift, but unexpected hindrances prevented. It was, however, secured to the school, and now stands as an institution indispensable to the Baptist work in Sweden.

In 1878, a second Baptist church was formed in the southern portion of the city. In 1885, there were reported five Baptist church organizations in Stockholm.

It has been stated that the United States receives ten per cent. of the preachers educated at Bethel Seminary,

and also ten per cent. of the Swedish Baptist membership; an illustration of the reflex benefit of European missions. "He that watereth, shall be watered also himself."

In 1887, occurred the death of Dr. Andreas Wiberg, the father of the Swedish mission. In 1890, the number of baptisms exceeded three thousand. A great revival was reported at Sundsvall. Missionary zeal was proven by most generous gifts. The churches desiring to send missionaries of their own, one young man was already under appointment for China. How fast the millennial day seems approaching!

QUESTIONS.

1. Who was the father of the Swedish mission?
2. Give the links in the chain leading to Wiberg's baptism.
3. In what year was he sent back to Sweden, and by whom?
4. What leaven had been working in his absence, and with what results?
5. What is the history of the "Evangelist"?
6. What events in 1857?
7. What is said of Mr. Adolph Drake?
8. Give facts regarding Stockholm chapel.
9. What Society inaugurated Baptist work in Sweden?
10. When was it transferred to the Missionary Union?
11. What missionaries were appointed, and for what special work?
12. When was Bethel Theological Seminary opened?
13. Give an account of work in regions beyond?
14. What is said of the winter baptisms in Norway?
15. Name the great revival year, and its results.
16. Give an account of the new building for Bethel Theological Seminary.
17. What reflex benefit does America receive from Swedish Baptist missions?
18. What is the date of death of Mr. Wiberg?
19. What are the recent developments?

CHAPTER XLIV.

MISSIONS IN ITALY.

IN 1870, Dr. William N. Cote was appointed by the Southern Board to open a mission in Southern Europe. In September, the army of Victor Emanuel threw open the gates of Rome, and proclaimed religious liberty to all Italy. This event led to the establishment of a Baptist mission in Rome, under the very shadow of the Vatican. During the first year Dr. Cote baptized twelve converts and organized a church. Dr. Warren Randolph and Dr. J. A. Broadus were present on this occasion. The latter wrote to the Board: "I had no idea beforehand how interesting and promising a field Rome would be. I should exclaim vehemently against any idea of abandoning it."

In 1872, were reported six churches, with a membership of two hundred and seventy-one. Difficulties having arisen, Dr. J. B. Jeter was sent to Rome as a special agent of the Board. As a result, Dr. Cote and some native helpers retired from the service of the Southern Baptist Convention.

In 1873, Rev. George B. Taylor was appointed superintendent of missions in Italy. It was a difficult task set

before him, to bring harmony out of discord, order out of confusion, from the ruins of what had been, to lay broad and deep foundations for better things. He proved eminently the man for the need, evincing singular wisdom and prudence, and although progress has been of necessity slow, it has been sure.

God raised for the work faithful evangelists, who went about preaching the gospel. This aroused persecution. Nothing else could be expected in Rome. But the faithful preachers did not deny their Lord, and the simple truth was spread far and wide.

A chapel was built at Rome in 1878, at a cost of twenty-seven thousand dollars, in the raising of which the Southern Board was aided by Northern churches, and by Baptists in Great Britain. It was a great achievement, for many years a crushing burden to Mr. Taylor, and one which had sorely tested his powers of endurance. In 1880, Rev. J. H. and Mrs. Eager joined the mission in Rome. They are making a grand record. Besides Messrs. Taylor and Eager, there were ten Italian preachers, and twelve stations, with an aggregate membership of two hundred and twenty.

In 1884, the churches in Italy organized into "An Apostolic Baptist Union," with the view of promoting the principles common to Baptists. A religious paper, called "Il Testimonio," was established.

Dr. Taylor, with enfeebled health, was granted leave

of absence. In his last report before his vacation, he says: "If I leave this mission for a season, it is from no lack of devotion to its interests, but hoping to return, strengthened in body and mind for the work."

The Island of Sardinia proved a peculiarly interesting and hopeful field. In 1887, Baptist churches were dotting Italy, from the Alps to the toe of the great peninsula. Rome, Bologna, Milan, Naples, and Venice, were all illuminated with beams of gospel light.

Dr. Eager writes: "Italy is one of the hard mission fields. Missionaries from India, Japan, China, and other lands, who have been in Rome, do not hesitate to say that this field presents, in some respects, even greater difficulties than pagan fields.

"But there is a bright side to the picture. Great and prophetic changes have taken place in Italy, and encouraging signs have appeared to cheer the hearts and strengthen the hands of Christian laborers."

Mrs. Eager writes: "Until 1870 not one Roman dared declare himself evangelical, and no foreign Protestant could worship within the walls of Rome. Now, in 1887, there are, connected with all denominations, eight thousand seven hundred and eight-one church members, four thousand seven hundred and fifty-eight Sunday-school pupils, eighty-two colporteurs, one hundred and ninety-two preachers, two hundred and fifty-six churches and

stations, fifty orphan asylums, and nine religious papers, either monthly or weekly."

These figures represent much hard work and many tears. Christian work and influence cannot be tabulated, hence the above statistics give a very inadequate idea of what has been done in Rome.

Dr. Taylor speaks in these concluding words: "I am often cast down, but I remember that in this city the Roman Senate voted thanks even to an imprudent and unsuccessful consul, who had just lost a great battle, because he had not despaired of the Republic; and I am by no means in despair. I cannot believe our Roman church was born to die. But I also remember the Roman Senate did something more than render thanks to their executive agent, for they decreed new levies and raised more money to retrieve the past and carry on the war. Without a considerable increase of expense, we are likely to fall sadly behind others, who in every direction are lengthening their cords and strengthening their stakes, at least in the way of instrumentality."

QUESTIONS.

1. When and by whom was Dr. Cote appointed?
2. What political event led to the selection of Rome?
3. Describe the organization of the church, and give Dr. Broadus' message.
4. What results in 1872?
5. What was Dr. Jeter's mission, and what were its results?
6. What is said of Mr. Taylor's appointment?
7. What is said of the native evangelists?
8. Give an account of the chapel in Rome.

9. What new missionaries in 1880? What was the working force and record for that year?
10. What organization of Italian churches in 1884, and what was its object?
11. What paper was published?
12. What is said of Dr. Taylor?
13. What does Mr. Eager say of Italy?
14. Give Mrs. Eager's summary of results.
15. State Mr. Eager's appeal.

SUPPLEMENTARY READINGS.

LEAFLET.

Evangelical Italy.

CHAPTER XLV.

MISSIONS IN DENMARK, GREECE, AND SPAIN.

BAPTIST Denmark is the daughter of Baptist Germany. Mr. Oncken, visiting Copenhagen in 1839, baptized a small band of believers, forming them into a church. This event roused the bitterest opposition. The State Church could not brook the Baptist rejection of infant baptism and baptismal regeneration. They were denounced as the successors of the Anabaptists of Münster, against whom the sternest laws had been enforced in an earlier century.

The little church, with its pastor, Peter Moenster, was forbidden to hold meetings or practice the ordinances. Obedience to God rather than man brought upon them great sufferings. Still the light spread and converts multiplied. English and American Baptists made repeated efforts to gain toleration for their Danish brethren, but not till 1850 was there much alleviation. The Lutheran clergy were determined to rid the kingdom of the Baptist plague spot, and only when public opinion became too strong for king and clergy did the persecution lighten.

The first Association of Baptist churches in Denmark was formed in 1849, the second in 1865. In 1890, there

were two thousand seven hundred and ten Baptists in the kingdom. The churches suffer constant loss by emigration. Danish Baptists, as a whole, are not in favor of ministerial education, hence they are not as progressive as in Sweden.

In 1887, the Danish churches withdrew from the German Baptist Union, and formed an independent organization. The next year revivals swept the country, and there was a net gain of two hundred and fourteen members. A year later, the Copenhagen church built a beautiful chapel, dedicating it October 30, 1889, its jubilee anniversary.

The Danish department of Morgan Park Theological Seminary, in America, supplies a few trained laborers, and is gradually making the churches more enlightened and progressive. Interest in foreign mission work is not wanting. Three Danish brethren are laboring on the Congo, under the Missionary Union. In 1890, the children in the Danish Baptist Sunday-schools gave one hundred dollars toward the work in Africa.

The reports for 1890 show a revival spirit present in Denmark. The aid given the struggling Baptist cause in this little kingdom is bringing forth fruit a hundredfold.

The modern Greek Church is near of kin to the Roman Catholic, and is equally intolerant of freedom of con-

science. In 1836, Rev. Horace Love and Rev. Cephas Pasco located at Patras and soon opened a school. In 1838, Mr. Love removed to Zante.

The first convert was baptized in 1840, at Corfu, and employed as an assistant. Rev. R. F. and Mrs. Buel came in 1841, and the work began to move slowly forward.

Rev. A. N. Arnold was designated to Corfu in 1844. Mr. Buel removed to Piræus, and published a Greek translation of Wayland's "Moral Science," and other works, which were received with great favor. But the success of the mission seemed so doubtful that only the persistent faith of the missionaries prevented its discontinuance.

In 1851, Mr. Arnold removed to Athens. Before this there had been mutterings of opposition, but now they grew more pronounced and bitter. The next year the church numbered thirteen, of whom seven were Greeks. Mr. Arnold's congregation was mainly a few young men from the university, attracted by the elegance of his Greek. The year following, both Mr. Arnold and Mr. Buel returned to America. An assistant, D. Sakellarios, continued to labor until 1856, when the mission was suspended for fifteen years.

In 1871, the Missionary Union appointed Mr. Sakellarios again to labor in Greece. He had qualified himself for this work by a course of study at Newton Theological Seminary. He was ordained, and with his wife

located at Athens. They were abundant in labors, with here and there a convert; but as the set time to favor Greece had not yet appeared, the mission was discontinued in 1886.

The fall of the Spanish monarchy, followed by the proclamation of the Republic, opened the way for Protestant missions. The home of the Inquisition, Spain had been for centuries the hotbed of Roman Catholic bigotry and intolerance. Prof. W. I Knapp, having established an independent mission in Madrid, was, in 1870, adopted by the Missionary Union. In August of this year, the First Baptist Church of Madrid was organized. with thirty-three members. Another at Alicante soon followed, and native Spaniards ordained as pastors. Mr. Knapp gave his attention to the training of evangelists.

In 1871, G. S. Benoliel, an eloquent speaker, was converted and baptized, proving just the man needed for the Madrid church. Large numbers were attracted to the chapel by his fervid appeals. For several years the work prospered greatly. There were in 1874 four churches, four native pastors, and a membership of two hundred and forty-four.

In 1876, Mr. Knapp returned to America. Missions were planted at important centres, and he believed the work might safely be left without the presence of an American missionary. But events proved otherwise.

Reverses followed, hot persecution scattered the flock, until the only station was at Barcelona. In 1881, changes in the civil ministry brought some relief from persecution. Rev. E. Lund, a Swede, was sent from this country to Spain in 1883, arriving there at a critical moment, finding himself the only missionary to Spain. Under his wise management the mission was saved to the Baptist denomination. Four years later, Rev. M. C. Marin was associated with him. Ill health drove the older missionary home, but his return in 1890 was the signal for a new campaign of evangelizing effort. There are three principal centres of work—at Barcelona, Escala, and Figueras. If the present aggressive plans are carried into execution, we may expect very encouraging news from Spain in the near future.

QUESTIONS.

1. Whose daughter is Baptist Denmark?
2. Give earliest history of the work.
3. Describe the persecution in detail.
4. Give statistics of progress.
5. What is said of Danish Baptists?
6. When was independent organization formed?
7. Where is Danish theological instruction given?
8. What foreign mission work is carried on?
9. What is its present condition?
10. What is said of the Greek Church?
11. Give early history of work in Greece.
12. Give account of the baptism of first convert.
13. What is said of Mr. Buel's work?
14. What kept the mission alive?
15. Give details of Dr. Arnold's work in Athens.
16. At what date was the mission suspended?
17. Tell the story of the later work.
18. What opened the way for Baptist missions in Spain?

19. Give details of the first Baptist missions.
20. What eloquent man was converted in 1881?
21. Give results in 1874.
22. What followed Mr. Knapp's return to America?
23. What brought some relief from persecution in 1881?
24. What is said of Mr. Lund's work?
25. Who was the later associate?
26. What is the present condition of the work?

CHAPTER XLVI.

THE PUBLICATION SOCIETY'S WORK IN TURKEY.

A PROVIDENTIAL opening led the American Baptist Publication Society in 1883, to send Dr. Haygooni as colporteur to Constantinople, in the same way as colporteurs, book and tract distributors have been sent to Germany, Sweden, and Denmark. In explanation of the causes that laid the work with especial force upon the Baptist denomination, we quote the words of Dr. Bitting: "All native Oriental sects are immersionists, even when administering the rite to infants. The use of the Scriptures is not denied to the people, who, by heredity, and by the study of the Bible, believe in the act of immersion as Baptists believe. Immersion is the practice of both the Greeks and Gregorians. It is not therefore strange that Pedobaptists make small progress, and find it difficult to persuade or retain their adherents in the practice of substituting something else for Scripture baptism, nor that some reaction should occur among their converts.

"True discipleship, in modern times, is as invincible as in the old. Like Judson, in India; Oncken, in Germany; Wiberg, in Sweden;—these Armenians and Bul-

garians had studied the Scriptures, and straightway began to do and to teach what they had learned. The movement among the Armenians was purely spontaneous. No missionaries taught them, for no Baptists were there, and the men themselves tell us that they did not know such a denomination existed separately from other evangelicals. They tell us that their 'convictions came from the study of the Scriptures, and not from the teachings of missionaries.'"

Dr. Melchonian, an Armenian educated in this country, and a Baptist from conviction, sailed for Armenia in March, 1884. His heart burned with desire to carry a pure gospel to his countrymen in Bible lands. The Missionary Union not considering themselves at liberty to enter Turkey as a mission field, on account of its prior occupancy by another denomination, the Publication Society agreed to be the medium of transmission for all funds contributed for his support. The work grew most surprisingly, in spite of the fact that the support furnished was far below the needs of the case.

In 1885, a remarkable thing occurred. A native Armenian pastor, who built up among his people a large church of nearly seven hundred members, self-supporting, and strong in a spiritual sense, came to this country for further education. While here, he became a Baptist. Word soon came that his church, studying independently, ignorant of the experiences of their absent pastor, had

reached the same convictions, and were ready to accept Baptist ordinances in a body. Funds were collected, and he joyfully hastened back to his waiting people.

Thus the truth spread, and mightily prevailed. Baptist truth was on its native soil, and its simple presentation won for it instant acceptance. In 1891, the work had outgrown the scope of the Publication Society, and in justice to other claims, it could no longer be carried.

The law of comity ruling in the relations of the various denominational societies, prevented the Missionary Union from taking up this deeply interesting and hopeful field. Thus the matter at present stands. May God open the way for American Baptists to still further aid these struggling churches in this cradle-land of Baptist ordinances.

QUESTIONS.

1. What Society sent Dr. Haygooni to Constantinople, how, and why?
2. What are the causes that give this work an especial claim upon American Baptists?
3. What does Dr. Bitting say of the history of this movement?
4. Tell the story of Dr. Melchonian.
5. What remarkable thing happened in 1885?
6. Why did Baptist truth prevail so mightily?
7. Why cannot the Missionary Union assume the work in Turkey?
8. What is the law of comity?

CHAPTER XLVII.

OUR CENTURY.

THE year 1889 rounded out seventy-five years of American Baptist missionary effort. The year 1892 completes the century of Baptist missions, dating from the beginning in Kettering, England. A glance backward reveals glorious things accomplished. But there is also a shadow-side to the picture. What has been done, with the partial consecration and comparatively meagre gifts of God's people, only suggests the glory that might have filled the earth had all the tithes been brought into the storehouse.

The Missionary Union has missions in three continents —Europe, Asia, and Africa. In Asia, work is being carried on among twelve nationalities—Burmans, Karens, Shans, Chins, Kachins, Telugus, Assamese, Garos, Nagas, Kohls, Chinese, and Japanese. The tribes in the Congo valley represent its work in Africa.

In Europe, its laborers are presenting the pure gospel in Sweden, Germany, Russia, Denmark, France, and Spain. What are the results?

Its missions in Europe report nine hundred and sixty-five preachers, a church membership of seventy-six thou-

sand and thirty-nine, with six thousand three hundred and fifty-four baptisms in 1890, and contributions aggregating one hundred and eighty-six thousand one hundred and fifty-eight dollars and seventy-two cents.

Its missions in heathen lands report eight hundred and fifty-eight native preachers, a church membership of seventy-six thousand six hundred and three, with eight thousand seven hundred and eight baptisms in 1890. Contributions, fifty-one thousand and thirty eight dollars and twelve cents.

The Woman's Societies auxiliary to the Missionary Union have gathered during the year 1890–1891, one hundred and twenty-seven thousand six hundred and ninety dollars. The Temple Builders, an organization of young ladies in the West, formed in 1886, have brought a goodly amount into the treasury of the Western Society in the four years of its existence. The Mission Bands, formed of the children, have done a double work of gathering the mites of the little ones and educating them for future mission helpers.

"The Missionary Magazine" is the organ of the Missionary Union, and is now in its seventy-first volume. It is valuable as containing the entire history of the missions of the Union from their beginning. "The Helping Hand" is the organ of the Woman's Societies, while "The King's Messengers" is the children's missionary paper, issued monthly, as are the others.

The Foreign Board of the Southern Baptist Convention has its representatives in five continents—China and Japan, in Asia; Yoruba, in Africa; Italy, in Europe; Brazil, in South America; and our own neighbor, Mexico.

The foreign work of the Southern Board is vigorous and aggressive. Dr. H. A Tupper is its efficient secretary. In the year 1890–1891, its income was one hundred and fifteen thousand four hundred and forty-four dollars and seventy-one cents. There were reported in its missions thirty-eight stations, eighty-six American missionaries, twenty-three ordained native preachers, fifty-three unordained native helpers, sixty-seven churches, two thousand three hundred and seventy-seven members, three hundred and sixty-one baptisms, and eight hundred and twenty-three scholars in its various schools. Measures are in contemplation for greatly extended efforts.

Woman's work in the South is on a different basis from that in the North. In each State is a Central Committee, composed of women appointed by the Foreign Mission Board of the Convention. The office of this committee is the dissemination of missionary information and literature, the organization of local societies, and the receiving and forwarding of funds from auxiliary societies to the Board. A contribution of five cents a month, payable quarterly, is the condition of membership. Mite boxes have been in use many years, yielding rich returns. The year 1891 witnessed a completed union of all the States

in the general organization. The treasurer's report for this year showed contributions from the Woman's work, twenty-three thousand seven hundred and sixty-one dollars and thirty-one cents. The organization of "Sunbeam" societies among the children brought in for the same year four thousand two hundred and thirty-five dollars and twenty-five cents, a striking aggregation of gathered mites.

The organ of the Foreign Board is the "Foreign Mission Journal," a monthly magazine, with departments for the Woman's and Children's work.

The Bible is in the hands of most of the peoples among whom American Baptists have missions. With the completion of the Shan Bible, it may fairly be claimed that the word of God has been given to all the people of Burma who can read. The Kachins have a dialect which must be reduced to written form before they can have the Scriptures. The hill tribes of Assam are still waiting for the completion of their Bible.

In Africa, the work of Scripture translation is scarcely begun. Central Africa lies as almost a virgin field in this respect. It may be expected to make great demands on our Bible funds in the future.

We stand on the threshold of the "Centenary of Baptist Missions." What shall be the record of the coming years?

Missionary endeavor among our young people is in its incipiency. Even with our Temple Builders and our Mission Bands the rank and file of Baptist youth have not all been enlisted in this great cause. But now we hear the tread of countless hosts. July, 1891, was a historic month, notable as the time when the young people of our denomination organized for systematic endeavor for Christ and the church. With wise plans for the study of God's work in the world, with machinery of organization to wheel all into orderly, efficient rank, with consecrated tithes, and hearts burning with holy enthusiasm, what may not the future see?

"If our people rise to the grand occasion, this Centennial will surpass all other centenary celebrations as our missionary age will surpass the glory of all other ages of the world—even as the pyramid of Cheops rises above the plains of Egypt, as the Himalayas above the mountains of India."

QUESTIONS.

1. What does the year 1889 complete?
2. What the year 1892?
3. What two sides to the picture?
4. In what three continents is the Missionary Union laboring?
5. Give the list of nationalities in Asia.
6. What tribes in Africa?
7. Give the details of work in Europe.
8. Give the results.
9. Summary of statistics in heathen lands.
10. Woman's work.
11. Temple Builders.
12. Mission Bands.
13. Missionary publications.

14. In how many continents is the Southern Board at work?
15. In what countries?
16. What is said of the work of the Southern Board?
17. Give statistics for 1890–1891.
18. What is said of Woman's work in the South?
19. What magazine is the organ of the board?
20. What is said of Bible work?
21. What of the work among young people?
22. What is necessary for grand work in the future?
23. Give the closing prophecy.

THE END.

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